

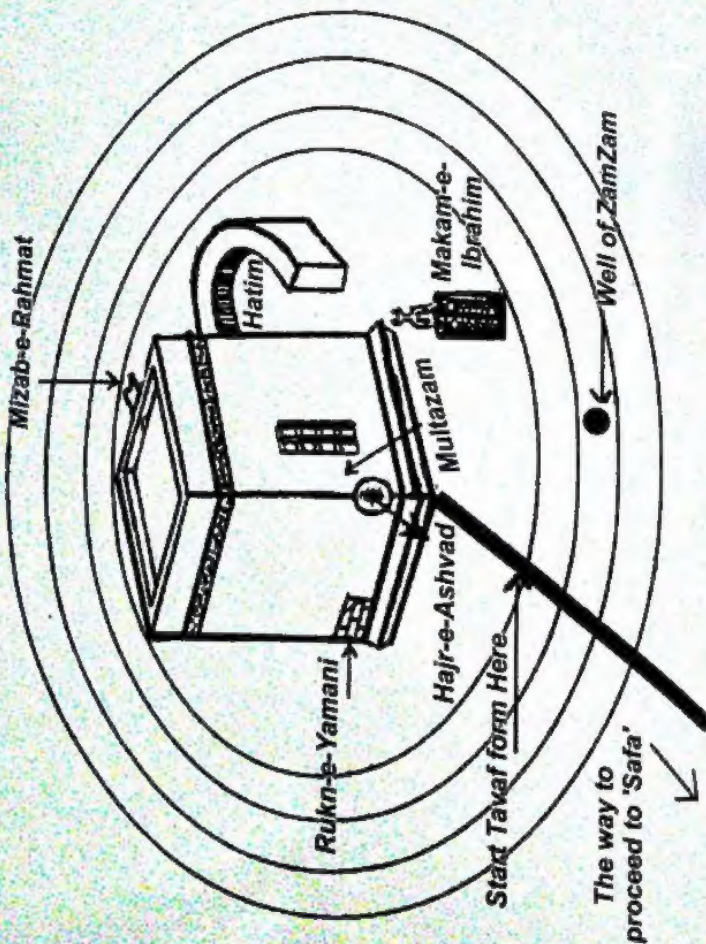
HAJJ-UMRAH & SALAM



Written by : Sayyad Mehboobali Amirali Chandiwalla

Translated by : Sohail Ismail Sadamas (B.Com, MCA (A/C), M.A. B.Ed. TAT-Eng.)

THE DIAGRAM OF QABATULLAH



HAJJ-UMRAH & SALAM

A

VALILLAHI ALANNASE HIJJUL BAITI MANISTAT'A ILAYHI SABILA

(And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.) (Surah Aale Imran-97)

HAJJ-UMRAH & SALAM

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

BISMILLAHIRRAHMANIRRAHIM

NAHMADOHU V NUSALLI ALA RASULEHIL KARIM

Indeed, fortunate are those whom Allah has chosen to appear in His Court and, thereby, made them His guests.

As there are certain norms & etiquettes to appear in a particular Court of an emperor, there do exist certain norms & etiquettes to appear in a Court of Allah as well.

Therefore, it is very necessary for every 'Haji' (Pilgrim to Mecca) to understand, learn & memorize all 'Arkan' (Spiritual Rituals) very well beforehand before proceeding to 'Haji-Umrah' and appearing in the noble courtyard of prophet Muhammad (Peace & blessings be on him).

It is because many pilgrims are in an illusion that everything shall be pointed out and taught to them by Moallim (Teacher); but, in fact, it is a lapse on their part; because Moallim (Teacher) doesn't get time at all merely out of an arrangement for the pilgrims as there remains a deluge of pilgrims to 'Moallim' (Teacher); even so much so that 'Moallim' doesn't get scope even to meet & show his face to the pilgrims.

If one understands & learns all 'Arkan' (Pillars & Obligations) very well before proceeding to 'Haji-Umrah', it is

not difficult to perform the 'Hajj' & 'Umrah' as is wrongly perceived by the people at large.

My only expectation of publishing this book is that every common man can perform the Hajj correctly without happening to commit any mistake therein.

Therefore, all situations, methods & 'Masail' (Religious Jurisprudence) related to the 'Hajj-Umrah' to be performed by a pilgrim right from the moment of leaving his/her home till he/she returns home from there are described in this book in a lucid language.

Moreover, if a pilgrim keeps this book with him/her & follows it step by step throughout his/her journey to Mecca, he/she won't happen to face any sort of hardship, InshaAllah.

I have come to know from those pilgrims, who had performed the 'Hajj' keeping this book with them, that this book guided them as a 'Moallim' throughout their journey.

Late Haji Maulana Ahmadullah Sahab (May mercy of Allah be on him) took a keen interest in this book and did the corrections in it; and the very first edition of this book was published under his guidance. (21/02/1981)

Besides, the former Mufti Haji Maulana Ismail Husain Kachholvi Sahab of Jamiyah Dabhel, the late Mufti Maulana Ismail Vadiwala Sahab (May mercy of Allah be on him) of Jamiyah Hussainiyah Rander and Mufti Maulana Ahmed Khanpuri Sahab (May Allah sustain his blessings to us) of Jamiyah Islamiyah Dabhel also guided me in the

accomplishment of this task; and you would study the opinions & commentaries of all these four 'Ulema' (Clerics) in the subsequent pages; which is, indeed, the essence of his book.

So far several editions of this book have already been published; but on the demand of Indians as well as foreigners, this book, entitled '**Hajj-Umrah & Salam**', has been published in English as well as Urdu also in a very brief span of time by the mercy of Allah.

Certain necessary additions have been made therein after taking the permission of Hazrat Maulana Mufti Ahmed Khanpuri Sahab. May Allah award the best of rewards and may He concede to the same; 'Aamin'. (Hijri: 28/08/1420)

May Allah grant His abundant rewards & blessings here & in the Hereafter to all those who helped me in getting this book published; 'Aamin'.

If anyone desires to get this book published and distribute for the sake of 'Isaalesawab' (Everlasting Virtues), is requested either to see us or write to us on our given address.

Sayyad Mehbooball

April, 2016

HAJJ-UMRAH & SALAM

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**Impressions of late Haji Hazrat
Maulana Ahmadullah Sahab (R)****Hamedav-w-Musalliyan:**

None but Allah, being the Lord of the Home of Haram, deserves all praises, attributes & admirations; Who has made Hajj Farz (Obligatory) on the Muslims and, thereby, privileged him to appear in His Home at Mecca.

May there be hundreds of thousands of 'Durud-o-Salam' (Blessings & Compliments) on **Hazrat Muhammad (Peace be upon him)** being the owner of Madina & mercy for the whole universe, who has given a glad-tiding to the visitors of his holy-grave, for his interceding; and he has reposed the love & attachment for Mecca Mukarramah & Madina Munavvarah into the hearts of the believers.

May there descend infinite mercy & blessings of Allah on **Prophet Muhammad (Peace be upon him)**, on his offspring, on his Companions (May Allah be pleased with them), on his chaste wives, on all the messengers (May peace be on them) on Siddiqin (The Truthfuls), on the martyrs & pious 'Aamin'.

With the due praises to Allah, the humble Ahmadullah Randeri hereby presents his view & opinion that this book is written by my beloved Janab Sayyid Mehboobali Aamirali which is pursued by me in between the line & very thoroughly letter by letter. Hence, by the mercy of Allah beloved Mehboobali has presented all 'Arkan' (Pillars & obligations), 'Ahkaam' (Commandments) & 'Aadaab' (Etiquettes) related to the pilgrimage to Mecca as well as a visit to the Prophet Muhammad (PBUH) very excellently in this book.

Moreover, he has written all 'Arkan' (Rituals) related to Hajj so comprehensively & splendidly in this book that he hasn't spared a single matter to be taken care of right from departure from & returning to one's residence including all the affairs of journey. He has presented all the issues & all Duaa (Invocations) of all junctures of Hajj very thoroughly in this book and, therefore, he hasn't happened to skip any essential matter unexplained.

Moreover, he has explained all the etiquettes & disciplines related to the noble journey & sacred visit to Prophet Muhammad (PBUH) & 'Salat-w-Salam' (Blessings & Salutations to Prophet Muhammad-PBUH) very thoroughly with the descriptions of all names & addresses of all historical places.

Furthermore, he has explained all Masail (Religious Injunctions) also related to Ehram during the performance of Hajj in this book. In brief, all guidelines & methods with regard

to the sacred journey to Mecca, most particularly with regard to Mina, Arfaat, Muzdalefa, 'Rami-e-Jamaraat', 'Tawaf' & 'Sae'e' are so comprehensively & easily described in this book that if a pilgrim keeps this book with him/her and performs the Hajj reading & following it stage by stage, he/she can perform the Hajj correctly and, thereby, can attain 'Hajj-e-Mabrur'.

May Allah grant the best of rewards to Mehboobali for his efforts in this direction and, thereby, make him His beloved one; and May He grant the acceptance to this book; and may He forgive all of us.

امام محمد صالح المنجد

21/2/1981



**Opinion of Hazrat Maulana Mufti
Ismail Husain Kachholvi Sahab (D.B.)**

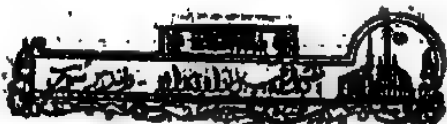
NAHMADUHU-W-NUSALLI ALAA RASULIHIL
KARIM. AMMA BA'AD

Indeed, the blessings & fortunes of the one, who has happened to attain an opportunity of Hajj, are beyond any imagination! Moreover, whosoever considers & obeys the Commandments of Allah & 'Sunnah' (Prophetic Traditions) of **Prophet Muhammad (PBUH)** all along this sacred journey of Hajj then certainly his Hajj is 'Hajj-e-Mabrur' & his visit to the same places is accepted by Allah. And, therefore, this book written by Janab Haji Sayyid Mehboobali Chandiwalla is highly useful & helpful to follow all the Commandments of Allah & 'Sunnah' of Prophet Muhammad (PBUH) in that respect. Hence, it is very essential for everyone to study & follow it very thoroughly who is going to perform the Hajj & visit its sights there. May Allah grant the best of rewards in both the worlds to its writer and may He make it to be a source of 'Sadqa-e-Jariyah' (A permanent means of rewards).

SIGN

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Sabiq Mufti Jamiya Ta'alimuddin, Dabhel
20/3/1403 Hijri

Mufta Ismail WadiwalaLundon Street, RAMDAR,
Surat, India (395 005.)

No.

Date

Mufti: Jameeah Husainiyah, Rander, Surat 395 005

Prophet Muhammad (PBUH) said "whosoever performed the Hajj without committing any sin during the Hajj, he returns, having been cleaned off the sins, as a child is sinless at the time of birth." (Bukhari, Muslim)

Therefore, to attain this privilege, one needs to perform all Arkaan (Rituals) of Hajj perfectly. Some clerics are of the view that it is 'Hajj-e-Mabrur' wherein all 'Ahkaam' (Commandments) are performed perfectly.

Let it be known that in this book, 'Hajj-Umrah & Salam' all 'Ahkaam' & 'Masail' (Commandments & Religious Jurisprudence) have been collected from the reliable & authentic books and, hence, this book stands to be in a capacity of a Guide & a Companion of traveler to pilgrimage. Moreover, the etiquettes, method & wordings of 'Salat-o-Salam', to be recited while entering into the Noble Abode of Prophet Muhammad (PBUH), written in this book, generate a kind of zest & zeal into the hearts of a pilgrim. With that, those entering into the Noble Abode of Prophet Muhammad (PBUH) are alerted here that.....

Moreover, the write has created a profound enthusiasm into the hearts of pilgrims by mentioning the Sacred Sights of pilgrimage in this book.

A humble one**Ismail Wadiwala****A servant in Jamia Husainiyah, Rander**

Mufti Ahmed Khanpuri
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BISMIHI-TA'ALA

I have read the book "Hajj-Umrah & Salam" (Edition: 1997) written by honourable Janab Sayyid Mehboobali Chandiwalla Sahab; and I have corrected, edited, & changed its content wherever it was required to do so. Hence, this book is a Guide for those going to perform Hajj & Umrah. I have read this book with the keen interest because many Gujarati-hands carry this book with them. May Allah convey the special benefits to its readers; and may He grant the best of rewards to its writer, honourable Sayyid Mehboobali Sahab, by making it a source of 'Sadqa-e-Jariyah' (A permanent means of rewards).

By: Ahmed Khanpuri

Date: 28/8/1420 Hijri

Mecca-Mukarrama

**Fazail-e- Hajj****(Importance of pilgrimage to Mecca)**

- (1) When a pilgrim sets out from his residence on the way to pilgrimage, he earns one virtue for each of his steps, one sin is forgiven and one rank is promoted in the paradise.
- (2) When a pilgrim performs 'Tawaf of Baitullah' (Circumambulation of the House of Allah) raising one leg after another, his one offence is forgiven, one virtue is recorded and one rank is promoted.
- (3) When a pilgrim performs 'Wajib' (Obligatory) 2 'Rakat' (Units) for 'Tawaf' after circumambulation, he earns the virtues of freeing one Arabi slave.
- (4) When a pilgrim performs 'Sae' at 'Safaa' & 'Marwah' and completes 7 rounds of the same, he earns the virtues of freeing 70 slaves.
- (5) When a pilgrim reaches at 'Arafat', concentrates his attention towards Allah, performs 'Duaa' (Invocations) over there then Allah expresses His proud over the

pilgrims and, thereupon, He says to the angles "You all be the witnesses that I have forgiven their all sins irrespective of they being equal to the grains of the sand of the world or equal to the drops of rain or equal to the froth of the sea or equal to the leaves of the trees of the world"; He further says, "O My slaves, return having been exonerated; your sins have been forgiven; and the sins of those, whom you intercede for, are also forgiven".

- (6) When a pilgrim reaches 'Muzdalefa', his 'Duaa' for '**Huququl-Ibaad**' (Rights of the mankind) is accepted there. (Refer to page No 103 for this 'Duaa').
 - (7) At 'Meena' on 10th, the pilgrim pelts 7 pebbles to a big 'Satan' (Devil); so on each of the pebbles pelted, his one such grave sin is forgiven that is potential to destroy him.
 - (8) When a pilgrim performs a sacrifice of an animal at 'Meena', he earns the virtues for each of the hair of the animal and equal number of sins are forgiven; and on the Day of Judgment, its weight shall be increased by 70 times, and Allah says that "on the Day of Judgment, Myself shall be its reward."
 - (9) After the sacrifice of an animal, the pilgrim gets his hairs removed off his head, so he earns the virtue for each of the hair, one sin is forgiven and on the Day of Judgment,
-

these hairs shall appear to be 'Noor' (Divine Light) for him and it will enable the pilgrim to proceed on 'Pul-e-siraat' with the speed of lighting.

- (10) When the pilgrim performs 'Tawaf-e-Ziyarat' as well as two 'Rakat' (Units) Namaz, an angel descends from the sky and putting his hand on the shoulder of the pilgrim, he says 'Go now, your all sins have been forgiven' and, consequently, the pilgrim has turned out to be so sinless as if he were born just now.
- (11) The Prophet of Allah (PBUH) said that whosoever goes from 'Mecca Mukarrama' and returns from 'Mina', 'Arfaat', 'Muzdalefa' and Hajj on foot, 70 virtues are recorded on each of his steps and the merit of each virtue is equivalent to 100,000 virtues.
- (12) The Prophet Muhammad (PBUH) also said that whosoever kept patience on the heat of 'Mecca Mukarrama' even for a single day, Allah shall distance him from the heat of hell for as much distance that can be covered by 500 years' traveling; and whosoever remained sick for a day, Allah shall prohibit the heat of hell on his flesh & body; and the virtues of 60 years of good-deeds shall be recorded; and if anyone happens to die here, each year the virtues of one Hajj shall be recorded to his credit till the Day of Judgment.
-

- (13) It is stated in a Hadith that "a pilgrim to Hajj & Umra is a special guest of Allah"; and as such, "if he performs Duaa it is answered and if he seeks the forgiveness, Allah exonerates him."
- (14) The Prophet of Allah (PBUH) said "spending the wealth in Hajj is better by 700 times in terms of virtues than spending the same in Jihad (Holy war).
- (15) Hence, if the attraction for the Hereafter has got generated in your heart and got detached from the materialism and if you have returned from there in a better state of piety than you went with then assume that your Hajj has been accepted and you have attained 'Hajj-e-Mabrur'.
- (16) When the Hajj of pilgrim is accepted, its reward is nothing but the paradise.
- (17) If the Hajj is accepted, the pilgrim is made rich in the world.
- (18) The Prophet Muhammad (PBUH) said: "whosoever performed 50 times circumambulations of 'Baitullah' (The House of Allah), he has turned out to be so cleansed of the sins as if he were born just today."
- (19) It is stated in a 'Hadith' (Sayings of Prophet Muhammad-PBUH) that whosoever has performed one Hajj he has discharged his obligation; and whosoever has
-
-

performed the second Hajj, he has given a debt to Allah; and whosoever has performed three Hajj, Allah prohibits the fire of hell on his wealth, on his hairs and skin.

- (20) It is stated in a Hadith that perform the obligatory Hajj, it is better than performing 20 times 'Jihad'.
 - (21) It is admonished by the **Prophet Muhammad (PBUH)** that perform Hajj & Umrah because it eliminates the economic crisis & sins in the same manner as the fire in furnace eliminates the dirt of iron, gold & silver.
 - (22) On the occasion of Hajj, 'Awliya' (Islamic Saints), 'Abdaal' (Reformers) & 'Aktaab' (Pious Saints) from across the world participate in Hajj and as such it is an exceptional occasion to gain their blessings & 'Barakat' (Divine Advantages).
 - (23) There is a Duaa of **Prophet Muhammad (PBUH)** in a Hadith that: "O Allah! You do forgive the pilgrim also and forgive those too for whom the pilgrim prays."
 - (24) The interceding of a pilgrim is accepted for 400 families or for 400 fellows from those families.
 - (25) It is stated in a Hadith that to spend a single 'Dirham' in Hajj is equivalent to spending 4 crore 'Dirham' i.e. spending 1 rupee is equivalent to spending 4 crore rupees which includes the total expense of Hajj as well.
-

HAJJ**(Pilgrimage to Mecca)**

The creation of earth was initiated, at the outset, from Mecca Mukarramah and, then, it was spread throughout in the world.

The construction of 'Khana-e-Kaba' (The Home of Allah) was initiated, very first of all, under the Command of Allah, by the holy hands of Hazrat Aadam (May Mercy of Allah be on him); and 'Kabatullah' is the very first place of worship in whole the world.

Hazrat Aadam (May Mercy of Allah be on him) had performed 40 times Hajj from Hindustan on foot.

Right from Hazrat Aadam (May Mercy of Allah be on him) to the Prophet Muhammad (PBUH), there didn't appear a single messenger of Allah who didn't perform the Hajj.

Three types of Hajj

- (1) Hajj-e-Ifrad
- (2) Hajj-e-Kiran
- (3) Hajj-e-Tamat'tu

(1) Hajj-e-Ifrad :

That means one has to perform, having worn Ehraam, nothing but Hajj only during the Days of Hajj; and one should not perform any Umrah before Hajj. Moreover, sacrifice of an animal is not Wajib (Mandatory) for this category of Hajj.

(2) Hajj-e-Kiran

That means one has to wear 'Ehram' at a time for, both, Hajj as well as 'Umrah'; and then perform the circumambulation & 'Saee' very first of all for 'Umrah'; and one doesn't have to get the hairs of the head cut off. Thereafter, one has to remove 'Ehram' after performing all 'Arkaan' (Deeds) of Hajj with the same 'Ehram' that has been there. Let it be known that only one 'Umrah' is performed before Hajj. Perform 'Nafal Umarah' (Non-mandatory Umrah) after the Hajj. Moreover, sacrifice of an animal is 'Wajib' (Mandatory) for this category of Hajj.

'Hajj-e-Kiran' is the best of all for those who can maintain the Ehram & its rules & regulations. (Detailed descriptions on Hajje Ifrad & Hajje Kiran are given on page No.....

(3) Hajj-e-Tamat'tu

That means one has to wear 'Ehram' for Umrah during the Months of Hajj. After reaching Meccamukarrama, having performed 'Umrah', remove 'Ehram'. Then, wear the stitched dresses and when the Days of Hajj approach, one has to again wear 'Ehram' for Hajj and perform all 'Arkaan' (Deeds) of Hajj. Moreover, sacrifice of an animal is 'Wajib' (Mandatory) for this category of Hajj.

To the 'Hanfiyah' school of belief, 'Hajj-e-Kiran' is the best of all; but the 'Ehram' is not untied till the completion of Hajj after 'Umrah' (However, piece can be replaced.) and, therefore, one has to remain covered by Ehram for so many

days with the compliance of all rules & regulations which is troublesome because it is potential that one may happen to commit many lapses therein. Hence, Hajj-e-Kiran is a better alternative for those who can take care of all the rules & regulations of 'Ehram'. Moreover, those who can't can take care of all the rules & regulations of 'Ehram', it is better for them to perform 'Hajj-e-Tamat'tu'. In this booklet, 'Hajj-e-Tamat'tu' has been described.

On whom Hajj is obligatory

Hajj is one of the essential fundamentals of Islam and, as such, every wealthy enough must perform the Hajj at least once in his life-time compulsorily. The **Prophet Muhammad (PBUH)** said: "If one doesn't perform the Hajj, though being wealthy enough & physically fit enough to travel for Hajj, then his death, under such situation, is equivalent to that of a Jew or a Christian."

Hazrat Ibne Umar (May Allah be pleased with him) narrated that, 'On the Day of Judgment a word-'Kafir'-(Unbeliever) shall have been written on his forehead. (Source: Durre-Mansur)

Therefore, one must perform the Hajj at the earliest on whom it stands obligatory.

Hajj is obligatory on the fellow who can meet all to & fro expenses of Macca-Mukarramah; apart from all the expenses for his relatives till he returns from there.

The wealth to be spent in the course of Hajj has to be lawful & religiously endorsed; because Allah is the most Praiseworthy and as such He accepts only that which is lawful. Hence, the Hajj performed with the unlawful wealth is not accepted. Moreover, it is stated in a 'Hadith' (Sayings of Prophet Muhammad-PBUH) that the Hajj, performed with the unlawful wealth, is wrapped up and hurled on his face.

Before going to Hajj, one should meet all the relatives and seek their forgiveness for anything untoward that had happened among them. Moreover, if the would-be pilgrim has severed the relation with any of them, he should patch it up from his own part and he should repay the debt also, if any on his part.

It is stated in 'Hadith-Sharif' that the Duaa (Invocations) is not answered even on 'Shab-e-Qadr' (The Night of Significance) for those who sever the relations.

It is religiously prohibited for women to travel for 48 miles or more (i.e. 72 kilometers) without being accompanied by either her husband or a Mehram.

Let it be known that many a women travel to Hajj & Umrah without their husbands & 'Mehram' with them; but it is contrary to the religious constitution and, of course, they commit the sin thereby. In fine, a woman must not travel alone even for a short distance. It is stated in Hadith that when a woman sets out from her residence, a 'Satan' accompanies her.

Who can be a 'Mehram'

(a person with whom marriage is prohibited)

A person with whom marriage is never allowed in the religion is a 'Mehram' i.e. father

brother, son, grandson, daughter's son, son-in-law, father-in-law, kin uncle, kin maternal uncle. The son of maternal aunty, maternal uncle, uncle & the son of father's daughter are not 'Mehram'.

If a woman fears any untoward affair even with a 'Mehram' too, then she should not accompany even him too. (Source: Shami). For example, if a woman fears any untoward affair by the husband's father or by the daughter's husband, then she should not travel with him.

Masala :

If a woman can bear the expenses of Hajj; but if she doesn't have any 'Mehram' or husband with her, she should not perform the Hajj. Moreover, if she doesn't happen to get any Mehram even till her death, she should leave behind her a will for Hajj-e-Badal (Hajj on somebody's behalf.)

'Hajj-e-Badal' can be performed by a male on behalf a female and vice versa. But it is better to send such person for 'Hajj-e-Badal' who had already performed his/her personal Hajj earlier and being well aware of all Masail. (Religious Jurisprudence)

A 'Mehram' is a must even for an aged woman also.

Certain women go to perform the Hajj with the neighbours or street-fellows, without any 'Mehram' with them, but it is 'Haram' (Prohibited) & a heinous sin.

Those going to perform the Hajj should not have any other intention other than performing the Hajj. It is because the **Prophet Muhammad (PBUH)** said: "At the time when the Day of Judgment shall be approaching, the rich people of my 'Ummat' (Community)

shall perform the Hajj with the intention of excursion & outing as they travel for other countries; and those below their class, shall perform the Hajj for the sake of business who shall sell the goods from there to here & from here to there. 'Ulama' (Clerics) shall perform the Hajj for the sake of name & fame that we have performed 4, 5, 7, 12 Hajj; and the poor shall travel to Hajj with the purpose of beg

The Almighty Allah every year gets His special slaves from all over the world selected and called up to His Home and as such you are also one of those selected. Therefore, before leaving for Hajj you ought to understand & learn all the essential 'Arkan' (Obligatory Deeds) of Hajj.

Of course, it is very easy to perform the Hajj. Do carry out all 'Arkan' duly & comfortably at its due time. Don't be hasty for any ritual because most of the troubles & adversities get triggered due to our own errors.

There are numerous fellows who spend a huge amount after the Hajj and bear its troubles too; but they stand deprived of great boons & blessings due to their minor errors. Therefore, everyone going to perform the Hajj ought to learn each & every 'Arkan' of Hajj. Moreover, if it is not understood adequately he should ask the learned one.

Gathering to teach is held in the mosques everywhere

where all Arkan are taught practically and, therefore, one should attend such assembly also.

Begin your noble journey in line with 'Sunnah' (The Prophetic Practices) as follows

The Prophet Muhammad (PBUH), on most of the occasions, used to start his journeys on Thursday and as such it is Sunnah to start the journey on Thursday. While leaving from home, it is better to feed the poor and to donate 'Sadqa' (Voluntary Charity) because Sadqa eliminates the calamities & adversities.

At the time of departure, perform 2 'Rakat' (Units) 'Nafal' (Non-obligatory) Namaz in a way that in the first Rakat, after 'Alhamdu', recite 'Kulyaayyuhalkaferun'...and in the second Rakat, after 'Alhamdu', recite 'Kulhuwallahuahad'. It is because in the first Surah (Chapter), one denies & dismisses polytheism; and in the second Surah, one admits the Oneness of Allah & His Attributes. However, if one doesn't know these Surah, one can recite any other Surah.

After the completion of Namaz, recite 'Aayatulkursi & Lailefequraish' followed by a profound supplication to Allah. Express gratitude to Allah that He has blessed you by this great occasion. Through your supplication to Allah, assign your family members & children to Allah and beg from Allah very earnestly, in your Duaa, the easiness in your traveling, the deeds of piety & punctuality, the security of your Imaan (Faith in Allah), abstinence from every sort of evil & sin, ability to perform all Arkan of & in Hajj perfectly, forgiveness of your sins and whatever one wants to seek from Allah.

The women going for Hajj should neither shake hands nor should embrace any male fellow; even to the extent that the women members of the family or any female relative should not be allowed to accompany them to the station also because you would be a sinner if you commit so. Besides, avoid any sort of photos & video shootings on this occasion.

Before departing for Hajj, get your tickets, drafts, passports etc. photocopied in three copies; and each male & female candidate should keep it with him/her individually.

When you leave from your home for Hajj, leave it with the smiling & glad mood i.e. don't leave in a sad, pensive & cheerless mood.

Duaa (Invocation)

to be recited while setting out from home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

**BISMILLAHE TAWAKKALTU ALALLAHI LA HAWLA VALA
QUVVATA ILLA BILLAHIL ALIYIL AZIM**

Translation:

"I leave with the recitation of Allah's Name" I trust on

Allah; I don't have any strength either to perform any virtuous deed or to abstain from any evil; but by the provision of Allah Who is of the greatest Status & Admiration."

Duaa to be recited while boarding a vehicle

BISMILLAHIRREHMANIRRAHIM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
 مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

SUBHANALLADHI SAKHKHAR LANA HADHA VAMA
 KUNNA LAHU MUKRENIN V INNA ILA RABBINA LAMUN
 KALEBUN

Translation:

Exalted is He; Who has subjected this vehicle to us and we could not have (otherwise) subdued it; and in deed we, shall (surely) return to our Lord."

Recite the following Duaa when the plane takes off :

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ

BISMILLAHE MAJRIHA V MURSAHA INNI RABBI-L-GAFURUR RAHIM

Be punctual to perform Namaz on its due time in journey with Jamat (Congregation) if possible. Moreover, since you are traveling, perform 'Farz' Namaz as 'Kasar' (Reduced Numbers). (However, Fajar & Magrib are to be performed fully as usual). If you are traveling by flight, do perform Namaz in a standing position itself with all 'Ruku & Sajda' (Semi-prostrations & Prostrations). Moreover, if you have performed in a seating posture on the seats, do repeat it on the ground after reaching there. However, 'Nafal' Namaz can be performed on the seats in a seating posture.

You have to be very careful that you should not happen to miss ('Kaza') any 'Farz' Namaz; because if you miss any Namaz, you can't compensate it even upon offering 100 'Nafal Rakat' even in 'Baitullah', for the importance of Namaz is more than that of Hajj.

Guidance about 'Ehram' for men

It is better if the cloth for 'Ehram' is white. However,

coloured cloth is also allowed. Take two pieces each of 2.5 meters. It doesn't matter if the piece carries any patching on it or if two pieces have been stitched together; but don't sew like a 'lungi'.

Methods to wear Ehram

Those going to perform the Hajj by flight or to perform only 'Umrah' have to wear the 'Ehram' either at Mumbai or at Ahmedabad or at their respective locations on their due time of departure from there. Besides, it is preferable to perform bath on the intention of 'Ehram', if facility is available, or perform an ablution at that time.

(1) Use one of the pieces of 'Ehram' as 'Lungi' without a knot because it is 'Makruh' (Unfair) to knot it. However, if you have a waist-belt, wear it; and throw open the second piece on the body. Moreover, remove all the stitched clothes viz. scull-cap, shirt, pant, underwear, socks etc. that have been stitched to the body's size. In short, not a single stitched cloth should remain on the body. However, one can tie up unstitched lungi for any necessity & reason.

Get ready, clip the nails and oil the hairs of the body.

Women too should get ready wearing the cloths of 'Ehram', if carried by them individually. Spread the prayer-mat to offer 2 'Rakat Nafal' Namaz with the intention of 'Ehram' having covered the head by the cloth (Provided it is not

'Makruh' time for Namaz (Prohibited Time). However, don't make any intention till now.

Make an intention as indicated on the next page after boarding the flight when it takes off. Men & women have to enter into 'Ehram' having recited 3 times 'Talbiyah', 3 times 'Durud-sharif' and Duaa.

(2) It is also allowed that you perform the bath or ablution at your home itself after the intention of Ehram and reach the airport with the pieces of 'Ehram' worn at home. Then, collect the Boarding Pass over there. Subsequent to the Emigration Clearance and after performing 2 'Rakat' for 'Ehram', men have to uncover the head and, then, make an intention followed by entering into 'Ehram' with the recitation of 'Talbiyah'. Women too have to enter into 'Ehram' in the same way as indicated here.

(3) Moreover, alternatively it is also allowed that after boarding the flight with the pieces of 'Ehram' when the flight takes off, perform 2 'Rakat Nafal' Namaz for 'Ehram' on the seat itself and, then, on making an intention as well as recitation of 'Talbiyah', men & women can enter into 'Ehram'.

However, one has to take care that this entire procedure be completed one hour before reaching Jiddah because 'Dum' (Compensatory Penalty) would be 'Wajib' if one happens to land on Jiddah airport without wearing 'Ehram'.

Thus, three methods of wearing 'Ehram' are described above; you may adopt any one of them to your convenience.

Ehram for women

For women 'Ehram' is the stitched dresses what they are wearing. They can wear any colour of dress. However, it is better if they wear the dresses of white colour. Women can't cover their faces while being in 'Ehram' and as such it is necessary for them to keep the face uncovered. Therefore, they have to wear the veil in such a way that the face is not covered or they may screen their faces with the pads made of plastic/glass which are generally available for this purpose. They have to cover the ears also while being in 'Ehram'.

The cloth that the women put on their head is not 'Ehram' but it is just to protect the hair from getting broken. They have to remove it while making an ablution failing which an ablution as well as Namaz would not be valid. It is witnessed that some women, while being in 'Ehram', cover their foreheads also. Instead, they have to keep the face & forehead uncovered; failing which 'Dum' (Compensatory Penalty) stands imposed.

Method to wear Ehram for men

Very first of all, having covered the head with the piece,

perform 2 Rakat Nafal Namaz with an intention of 'Ehram'. It is higher preferable to recite 'Qul-Yaayyuhalkaaferun' after 'Alhamdu' in the first Raka and recite 'Qul-huwallah' in the second 'Rakat'. However, one can recite any 'Surah' that one remembers. Then, remove the piece from the head after the completion of Namaz. Now, it is necessary to always keep the head uncovered while being in 'Ehram' and as such under any circumstances the piece must not cover the head. An Intention is to be made in a following way.

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَ
تَقَبَّلْهَا مِنِّىْ ☆

**ALLAHUMM INNI URIDUL UMRAT FAYASSIRHA -LI-V-
TAKABBALAHAMINNI**

Translation: O Allah! I intend for Umrah, make it easy for me and accept it.

One can utter the words of Intention in Urdu too If not known In Arbi.

It is 'Farz' (Mandatory) to intend in the heart; but it is better to utter in words. Let it be further known that one doesn't enter into 'Ehram' only out of making an Intention alone and, therefore, one has to recite 'Talbiyah' too at the same time to enter into 'Ehram'. Hence, recite 'Talbiyah' thrice after making an Intention.

It is essential to express 'Talbiyah' in words and as such it would not suffice if it is recited within the heart without its expression nor would one enter into Ehram too. It is 'Makruh' (Unadvisable) to reduce the words of 'Talbiyah' because these are the words recited by the Prophet Muhammad (PBUH) and, therefore one should memorize the same words of 'Talbiyah'.

TALBIYAH

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ط
 لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ط
 لَا شَرِيكَ لَكَ ☆

LABBAIK ALLAHUMM LABBAIK

LABBAIK LA-SHARIKALAK LABBAIK

INNAL HAMD VANNEA'AMATA; LAKA VAL MULK

LA SHARIK LAKA

Translation:

I am present, O Allah! I am present.

I am present, None is Your partner, I am present

Verily, all Praises are due to none but You; and
bounties are bestowed by

Yourself; and the whole kingdom is Yours

None is Your partner.

Then, after reciting 'Durud-Sharif' thrice perform Duaa.
Let it be remembered that 'Durud-Sharif' must be recited after
& before each Duaa, failing which the Duaa remains
suspended between the earth & the heavens as it doesn't
reach the heavens.

DURUD-SHARIF

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ
سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ط

**ALLAHUMM SALLI ALAA SAYYIDINA MUHAMMADIV-V-
A'ALA AALI SAYYIDINA MUHAMMADIV-V-BARIK-V-
SALLIM**

Moreover, following is 'Mustahab' Duaa:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ اَعُوْذُ
بِكَ مِنْ غَضَبِكَ وَ النَّارِ ☆

**ALLAHUMM INNI ASALUK RIDAK VAL JANNATA-V.
AUDHUBIK MIN GAZABIK VANNAR**

Translation:

"O Allah! I seek Your pleasure & the paradise; and I seek Your refuge from Your wrath & the hell."

Now, you stand to have completely entered into 'Ehram' and as such you have to restrain yourself from the following 9 affairs.

Restrictions during 'Ehram'

- (1)** Men have to keep their heads bare. They can't cover up their heads under any circumstances. They have to perform Namaz too bare-headed. Women have to cover their heads; but they have to always keep their forehead & face uncovered in a way that the cloth doesn't touch it.
 - (2)** Men can't wear any kind of stitched dresses; whereas 'Ehram' for women is their stitched dresses itself.
 - (3)** They can't get their hairs cut nor can they make up their face. Even so much so that they can't cut down any hair of any part of the body.
 - (4)** They can't clip their nails. However, if any nail happens to get broken, it can be uprooted.
-

- (5) They can't apply perfume nor can they bathe with scented soap. Moreover, they can bathe with the warm or cold water without massaging the soap on the body. However, they can eat the food cooked with the scented spices viz. 'Asen', 'Zafraan' etc or added to the food after its cooking; but they can't drink the scented drinks like 'Gulab', 'Kevrah', 'Sharbat-e-Ruhafzah' etc. However, they can consume the drinks sold in the market viz. Pepsi, Thumbs up, Limca etc. even while being in 'Ehram'.
- (6) They can't talk on sex nor can they even touch the wife with the sexual passion.
- (7) They can't hunt.
- (8) Men can't cover up the middle level raised up bone of the foot and, therefore, they have to wear simple slippers instead of shoes; or they should wear such flat & simple footwear that exposes the middle level raised up bone of the foot as well as knee up to the ankle. However, it doesn't matter if the said portion of the bone of the foot gets covered up by piece whiling sleeping. Women can wear the socks & jewelries. But it's preferable, if they avoid it. Besides, they can wear the footwear that covers up the middle level raised up portion of the bone of their foot.
- (9) They can't kill the lice nor can they even point to the lice of anyone else nor can they catch & throw away the lice on the ground. If a lice is killed or thrown away to the sun
-
-

or the cloth is exposed to the sun so that it gets killed by itself, then they have to offer one piece of bread for one lice killed and one fist of wheat for 2 to 3 lice killed and if more than 3 lice are killed, then they have to offer a complete 'Sadqa'. (1.75 Kg. of wheat.)

Hence, one has to avoid all the above stated affairs and has to be careful to avoid any lapse therein either deliberately or inadvertently or while sleeping. Besides, one has to offer 'Dum' (Penalty of a goat's sacrifice) on a lapse committed while being awake or has to discharge 'Sadqa' under certain circumstances.

Certain Masall (Religious Jurisprudence)

- (1) 'Dum' (Penalty) has to be discharged within the limits of Mecca-Mukarramah & Haram. The meat of penalty has to be distributed among the poor & beggars and as such it is not allowed to consume it by self or by the rich. Moreover, it is also not allowed to give away the value of the animal.
- (2) One can wrap up either the piece or blanket for protection from the cold, subject to the condition that men have to keep their head & face uncovered and women have to keep their whole face uncovered.
- (3) One can sleep with the head or cheek on the pillow while being in 'Ehram'; but it is 'Makruh' (not preferable) to keep the face or forehead down on the pillow. However, it is prohibited to sleep with the face down even while not

being in 'Ehram' because it is the style of Satan to sleep. Men & women can perform Namaz on 'Musallah' (Prayer-mat) made of either velvet or cloth or date-leaves.

- (4) One can perform 'Miswak', apply unscented kohl, wear a ring in the finger but can't brush the teeth with tooth-paste.
- (5) One can't wipe the face with the napkin or kerchief after an ablution; nor can one clean the nose with the napkin and, therefore, one should clean the nose by hands and can clean the hands with the napkin; however one can use the tissue-papers.
- (6) If a man happens to get a nocturnal emission or a woman happens to get Monthly Cycle Bleeding, it doesn't adversely 'Ehram'; however he/she should take a bath and change the piece of 'Ehram' or dress.
- (7) If one happens to get injured while being in 'Ehram', it doesn't adversely affect the 'Ehram' nor does it invite any penalty.
- (8) It is 'Makruh' to wear the garland of flowers while being in 'Ehram'; similarly it is also 'Makruh' to chew any scented tobacco or betel with cardamom.
- (9) It doesn't matter if the fragrance of the perfume remains there even after entering into the 'Ehram' provided the perfume was applied prior to entering into 'Ehram'. Moreover, apply the perfume in a way that it doesn't leave any spot on the piece of 'Ehram' and if any spot is

and if any spot is left thereon, wash it off.

- (10) Similarly, it doesn't matter if the colour of henna is left on the hands of the women even after entering into 'Ehram' provided that had been applied prior to entering into 'Ehram'
- (11) It is allowed to administer vaccination or Injection during 'Ehram'.

Method to wear 'Ehram' for women

For women, the stitched dresses that they have put on itself is their 'Ehram'. Women can cover their head but their face including their forehead must always remain uncovered even if they are wearing Burqa (Religious Veil). Hence, if they want to cover it, they may screen it either with a pad or otherwise like it.

Let it be known that some women are of the view that it doesn't matter if they don't keep a veil on the journey of Hajj or Umrah, but, in fact, it is their wrong notion. It is because such women without wearing a veil commit a sin for themselves as well as for the men too in such case.

It is 'Farz' (Mandatory) for women to keep a veil from stranger men even while being in 'Ehram' too.

It is 'Haraam' (Prohibited) for women to enter into 'Haram sharif' without a veil. Likewise, it is also 'Haram' for women to appear before the holy tomb of the Prophet Muhammad (Peace be upon him) without a veil. because

the Prophet Muhammad (Peace be upon him) doesn't attend to such unveiled women.

Very first of all, perform a bath or an ablution with an intention of 'Ehram' followed by performance of two 'Rakat' (units) 'Nafal' (Commendable) Namaz with an intention of 'Ehram' in a manner as stated above. Then, after completion of Namaz, one has to make an Intention (An Intention has already been stated earlier). Then, one has to recite Talbiyah (Labbaik....) thrice in a low tone, 'Durud-Sharif' thrice and then beg a supplication. Finally, one has to perform Duaa being 'Mustahab' that has been stated earlier in this booklet.

If a woman is in an MC period, she has to perform a bath or an ablution with an intention of 'Ehram' and then, having worn the dress of 'Ehram', sit down on 'Musallah' (Prayer-mat) but she doesn't have to offer Namaz; rather she has to intend only for 'Umrah'. Then, she has to recite 'Talbiyah' thrice, 'Durud-Sharif' thrice followed by a Duaa. Finally, one has to perform Duaa being 'Mustahab' that has been stated earlier in this booklet.

Now, such woman too has got entered into 'Ehram' and, hence, she too has to abstain from 9 affairs stated earlier and, now, there be Labbaik...on her tongue every time.

Whenever one is in 'Ehram', be it a male or female, the most accepted 'Zikr' (Remembrance of Allah) is Labbaik.... and, hence, they have to keep on reciting the same while standing or sitting or walking and every time.

While reciting 'Talbiyah', divide it into four parts and pause for a while after every part of recitation.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ط
 لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ ط
 لَا شَرِيكَ لَكَ ☆

- (1) Labbaik Allahumm Labbaik
- (2) Labbaik La sharik laka Labbaik
- (3) Innal-hamd Vannaimata laka val mulk
- (4) La sharik laka

Women have to recite it rather softly and men have to recite it rather loudly; but not so loudly that it interrupts those offering Namaz or anyone else engaged otherwise.

If a woman recites 'Talbiyah' so loudly that it happens to be heard by any 'Ger-Mehram' (A man with whom marriage is allowed), it is 'Makruh'.

Besides, whenever one starts reciting 'Talbiyah' It be recited at least thrice, and recite it thrice on the completion

of every 'Farz' Namaz also.

One has to recite his/her 'Labbaik' by himself or herself because it is against 'Sunnah' (Tradition) that one makes the others recite it and, then, all follow him/her.

One should not talk while reciting 'Talbiyah'. It is 'Makruh' to say 'Salam' to those reciting 'Talbiyah'. If one says 'Salam', then the reciter should respond to him/her after the completion of its recitation.

This way, you would reach the Jiddah airport by air within almost four hours of flight.

Do take care to mention your name, your 'Moallim's name (Guide's name), a complete address of your 'Moallim', your nation's complete address and a sign on your bags & luggage so that you can distinguish and collect your bags with the help of signs thereon from a dump of bags in the Custom-House after it is carried there by coolies from the airport. Moreover, never carry with you the luggage of others.

You have to get your luggage inspected in the Custom-House by the Custom Inspectors wearing Arabi-dress. Get your whole luggage inspected and get the signature of the Custom-Inspector on each of your bags; and get your small hand bag too signed by him so that you may not happen to face any trouble to exit from there. Be it noted that Custom Process is very rigorous here.

Then, pack up your whole luggage again; and exit from the Custom House with all your companions. After an exit from there, your whole journey shall be marked inch by inch in your passport by an official outside; and then get your whole luggage loaded into a trolley, free of charge, and proceed on with it; the trolley puller shall lead you to a particular pot for The Indians in the Hajj Terminal. Then & there, find out a place to rest and note down the specific No. of that pillar. Then, having assembled the luggage, wait to proceed to Mecca Mukarramah; so that you may not happen to get astray.

If you lose your any luggage, inform about it in the office of your 'Moallim'.

Here you would find a Bank also; so stand in a queue to get your Drafts en-cashed here; verify the Riyals completely to the value of your Draft presented to the Bank here.

Hotels are also available here; so if time permits you may eat in the hotel here. Then, consult your 'Moallim' or his In-charge to ask about the time to proceed to Mecca Mukarramah; and get your luggage shifted into your particular bus by a coolly; and travel through the same bus. You don't have to pay any charge to the coolly here.

Mecca Mukarramah is almost 46 kms away from Jiddah.

So, you can reach there after 2 hours of travelling from Jiddah. Let it be known that our Indian watch runs 2.30 hours behind that of UAE.

A marked boarder has been drawn all around Mecca Mukarramah with the signs thereof; which is known as 'Hudud-e-Haram' (Boarder of Haram). These signs were indicated by Hazrat Jibrail (A.S.) under an Order of the Almighty Allah to Hazrat Ibrahim (A.S.). Let it be known that this boarder of 'Hudud-e-Haram' is protected by the angels; and, as such, Dajjal would not be able to trespass into this boarder; and Non-Muslims are also not allowed to enter into this specific boarder.

Having reached at Mecca-Mukarramah, get your whole luggage set into the room of the building which has been allotted to you.

After getting your luggage set right, stipulate a particular time with your Moallim, perform an ablution; then an In-charge of your Moallim shall lead you to Haram-Sharif to perform all the rituals of Umrah.

But don't trust much on an In-charge of Moallim to perform these rites & rituals of Umrah and, therefore, if possible, you yourself should perform all the rites & rituals of Umrah as taught in the preceding pages of this booklet to remove your 'Ehram' at last; or you may accompany a learned fellow to perform all the rites & rituals of Umrah and, then, finally remove your 'Ehram'.

The women in MC period have to stay at their homes itself; and they can't perform Namaz or recite the holy Quran either by heart or touching it; instead they may recite 'Tasbihaat' (Remembrance of Allah), 'Durud-Sharif' or any other forms of Remembrance of Allah. However, this type of Remembrance is also 'Mustahab' (Preferable) for them.

When Namaz time gets due, they should perform an ablution, sit on the 'Musallah' (Prayer-mat) reciting 'Tasbihaat' for as much time as is generally taken by them in offering Namaz.

When they get clean of MC period, their husbands have to facilitate them to perform Umrah as has been described ahead in this booklet and, then, they can remove their 'Ehram'. Let it be known that while bathing, don't apply soap nor massage on the body nor should they happen to get any hair broken down nor remove any dirt from the body.

Proceed to 'Haram-Sharif' reciting 'Labbaik' keeping in mind the way & the signs around you on your way to 'Haram-Sharif' so that you may not get astray to return to your house.

Keep the I-Card with you given by Moallim; as well as belt in your wrist. Having reached 'Haram-Sharif', enter into 'Haram-Sharif' either through gate No. 24 named '**Babus-slam**', which is situated in between 'Safa-Marwa', or through any other gate with the right foot first reciting the following 'Duaa' (Supplications to Allah).

**Duaa to be recited while entering into
'Haram-Sharif' DUAA**

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ
اللَّهِ، رَبِّ اغْفِرْ لِي ذُنُوبِي وَ
افتَحْ لِي أَبْوَابَ رَحْمَتِكَ. ☆

**BISMILLAHE VASSALATU VASSALAMU ALAA
RASULILLAH, RABBIGFIRLI ZUNUBI VAFTAHLI
ABVAAB RAHMIT.**

Translation:

"I enter with the Name of Allah; may 'Durud & Salam' descend on Prophet Muhammad (PBUH). O Allah! Forgive my sins; and open the gates of Your Mercy for me."

Whenever you enter into 'Haram-Sharif' or into any other mosque, do recite this Duaa without fail; and Intend for 'Nafal Aitekaf' (Voluntary Seclusion) also with the entry into it. Hence, one should perform this deed punctually; because it is very significant & virtuous.

An intention for 'Aiteka'f' (Seclusion)

نَوَيْتُ الْأَعْتِكَافَ مَا دُمْتُ فِي هَذَا
الْمَسْجِدِ

NAVAYTUL AITEKAF MA DUMTU FI HAAZAL MASJID

Translation:

"I intend for 'Aiteka'f' so long as I stay into this mosque."

And when you cast your very first sight at the 'Baitullah' (The House of Allah), recite the following 'Takbir'.

TAKBIR:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

ALLAHU AKBARI ALLAHU AKBARI ALLAHU AKBARI
LAA ILAH ILLALLAHU VALLAHU AKBAR

Translation :

"Allah is the Greatest of all; "Allah is the Greatest of all; "Allah is the Greatest of all; none is worthy of worship but Allah; Allah is the Greatest of all."

Then, supplicate to Allah with the recitation of 'Dhurud-Sharif' as stated below.

"O Allah! Whichever 'Duaa' I perform from here till the time I stay here, do answer them all at the behest of Your Mercy."

It is stated in a 'Hadith Sharif' (Sayings of Prophet Muhammad PBUH) that whatever 'Duaa' you perform at the very first sight on 'Baitullah', shall be granted without fail, Insha-Allah (If Allah Wills). But you have to mind that your eyes should not blink while performing 'Duaa' looking at 'Baitullah'.

One should perform the 'Duaa' very first of all that... 'May Allah grant an entry into the paradise without any reckoning'

Following Duaa is also 'Mustahab' (Preferable) to perform on this occasion :

أَعُوذُ بِرَبِّ الْبَيْتِ مِنَ الدَّيْنِ وَالْفَقْرِ وَمِنْ
ضَيْقِ الصَّدْرِ وَعَذَابِ الْقَبْرِ

**AUDHU BIRABBIL BAYTI MINAD DAYNI VAL FAKRI V MIN
DIKI SADRI VAZABIK KABRI**

Translation :

"I seek refuge of the Lord of this House from debts, helplessness, constraint of the heart & the punishment into the grave."

Then, beg from Allah very solemnly, sincerely & crying to Him; and upon your every Duaa, do say 'Aamin' at the end of it.

The very maiden condition to get the 'Duaa' answered is to protect ourselves from every 'Haram' (Unlawful) food, drink & wearing.

After Duaa, proceed towards 'Hazre-Aswad' reciting 'Labbaik'.

At this time, you are wearing the 'Ehram' with an intention of 'Tamattu Umrah', and, therefore, you have to be very well aware as to how Umrah is performed so that whenever you perform Umrah alone, you may not happen to face any problem. (Those performing 'Tamattu Umrah' have to read from page No 48 onward). ★

To perform Umrah in the month of Ramdhan is equivalent to performing a Hajj; and as is stated in a Hadith, it is equivalent to performing the Hajj with the Prophet Muhammad (PBUH).

Masala (Religious Jurisprudence):

As per the 'Hanafi-Sect' of faith, after sighting a moon of 'Eid' after Ramdhan, it is not permitted to perform 'Nafal Umrah' for those staying at Makka-Mukarramah till the performance of Hajj by them and, as such, they have to perform it after Hajj. But according to certain 'Ulema' (Clerics), those performing Tamattu Umrah can perform Umrah, if they desire, before 8th 'Jilhajjah' after the completion of Tamattu Umrah. But this exemption is not allowed to those performing 'Ifraad' & 'Kiran'.

One does get the virtues for 'Nafal' Umrah irrespective of the intention involved therein; and irrespective of the fact that it is performed for the living or dead. You should perform as many 'Tawaf' (circumambulations) as possible during these days of Umrah.

**Abstain from three things
while being in 'Ehram'.**

- (1) Abstain from sexual behaviors; hence, while being in 'Ehram' if any husband kisses his wife or shakes hands with her or touches her with the sexual passion, then, 'Dum' (A stipulated penalty) shall be 'Wajib' (Compulsory) on him.
- (2) Abstain from all disobedience to the Commandments of Allah and that of Prophet Muhammad (PBUH).
- (3) Abstain from fighting with anyone.

If anyone commits any disobedience there, such an evil would set its foot so strongly that he/she would happen to keep on committing the same disobedience throughout his/her life till he/she performs the Hajj again and repents on it solemnly there.

It is stated in a 'Hadith' that 'Shaitan' deposes his team of companions on the ways of Hajjis (Pilgrims) to instigate them to commit the disobedience to Allah & Prophet Muhammad (PBUH).

A method to perform Umrah

Umrah is known as 'Hajj-e-Azgar' also; one has to perform the following four (4) deeds for Umrah :

- (1) To wear an 'Ehram' for Umrah.
- (2) To perform 'Tawaf' with 'Ramal'
- (3) To perform 'Sae'e' of 'Safaa' & 'Marwa'.
- (4) To get the head tonsured.

Of the above rituals, ritual No. 1 & 2 are 'Farz' (Mandatory) and ritual No. 3 & 4 are 'Wajib' (Next-to-mandatory).

(1) To wear an 'Ehram' for Umrah.

If any 'Haji' desires to perform 'Nafal' Umrah after Hajj, he has to perform it as follows.

He has to get two unstitched 'Chaadar' (pieces of cloth); one of them for loincloth (Lungi) and the other to wear on his body. He has to remove his stitched dresses, perform an ablution and come out of his house. There would be bus drivers shouting as 'Umrah-Umrah' near 'Haram-Sharif'; and the charge of which for each Haji is around Two (2) 'Riyal'. Hence, board into the bus and they would drop you at a place around (3) kms away in the outskirt of 'Haram-Sharif' known as 'Tanaeem' and also known as 'Masjid-e-Aaesha'. There, you would find complete facilities for a bath, ablution & toilets, of course, separate for women.

After entering into the mosque, if it is a 'Permitted Time' for Namaz, perform Two (2) 'Rakat' (Units) 'Nafal' (Voluntary) with an intention of 'Tahiyatul-Masjid' and again Two (2) more 'Rakat' 'Nafal' with an intention of Umrah with the head covered. In the first, 'Rakat', after 'Alhamdu', recite 'Qul-Ya-ayyuhal Kaferun' and in the second 'Rakat', 'Qul-Howallahu-ahad'. After the completion of Namaz this way, remove your piece of cloth from the head and intend as follows.

An Intention :

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَ
تَقَبَّلْهَا مِنِّىْ ☆

ALLAHUMM INNI URIDUL UMRAT FAYASSIRH-LI-V-TAQQABLHAMINNI

Translation: "O Allah! I intend to perform Umrah; make it easy for me; and accept it."

If one can't recite & intend in Arabic, one can recite & intend in Urdu also; it is a must to intend for the same in the heart; but it is better to utter the same by words.

After an intention as above, recite 'Talbiyah' (Labbaik) & 'Durud-Sharid' thrice; and then perform Duaa as below.

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ رِضَاكَ وَ الْجَنَّةَ وَ اَعُوْذُ
بِكَ مِنْ غَضَبِكَ وَ النَّارِ ☆

ALLAHUMM INNI ASALUK RADAK VAL JANNATA-W-AUDHO BIK MIN GADABIK VANNAR.

Women also have to perform Namaz, make an intention, recite 'Labbaik & Durud-Sharif' in the same way as stated above. Now, you have entered into 'Ehram' and, as such, you have to abstain from nine (9) affairs as stated in the earlier page.

Now, board into the vehicle reciting 'Labbaik' and you would be dropped nearby 'Haram-Sharif'.

If you are going to Mecca with the intention of performing only Umrah, you have to board into the flight either from Ahmadabad Airport or Mumbai Airport only after wearing 'Ehram' from the concerned Airport itself. After reaching Mecca, you have to proceed towards Haram-Sharif to get discharged from 'Ehram'. (Read on page No 22 for the methods to enter into 'Ehram' & on page No. 28 for the restrictions related to 'Ehram'). Enter into Haram-Sharif either through Babul-Umrah (A name of a gate) or through any other gate with the right foot first and, then recite the following Duaa :

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ
اللَّهِ، رَبِّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ ☆

**BISMILLHI VASSALATU VASSALAMO ALA
RASULILLAH; RABBIGFIRLI ZUNUBI VAFTAHLI ABVAB
RAMATIK**

Simultaneously, intend for 'Nafal Aiteka' also. Now, proceed towards 'Baitullah' with a view to performing 'Tawaaf' reciting 'Talbiyah'.

'TAWAAF' (Circumambulation)

'Tawaaf' means to run around something; let it be known that it is not permitted to circumambulate around anything except 'Baitullah'.

Seven (7) rounds of circumambulation around 'Baitullah' constitute 'One Tawaaf'. It is very astonishing to note that since Hijri 8, i.e. Conquest of Mecca-Mukarramah, till date there hasn't elapsed even a single second that 'Mataaf' has remained vacant of any pilgrim not performing the 'Tawaaf'. There is 'Baitul-Ma'amur' precisely upward in line over 'Baitullah' on the seventh heaven; 'Tawaaf' of which is performed day & night by the angels over there and, as such, performance of 'Tawaaf' by us on the earth of 'Baitullah' is a resemblance to the angels performing 'Tawaaf' there upward.

Masalaa (Religious Jurisprudence):

It is better to perform 'Tawaaf' from being as much close to 'Baitullah' as possible; provided it doesn't lead to any chaos & trouble to others.

It is 'Farz' (Compulsory) to make an intention for 'Tawaaf' and, as such, if one performs it without a due intention, it would not be reckoned as 'Tawaaf' irrespective of the number of rounds one has made. Don't proceed through 'Hatim' while performing 'Tawaaf' nor should one run to perform 'Tawaaf.'

It is permitted to say 'Salam' to somebody, to respond to somebody's 'Salam', to recite 'Alhamdulillah' on sneezing, to ask somebody about any Masalaa or to explain 'Masalaa' to somebody while performing 'Tawaaf'.

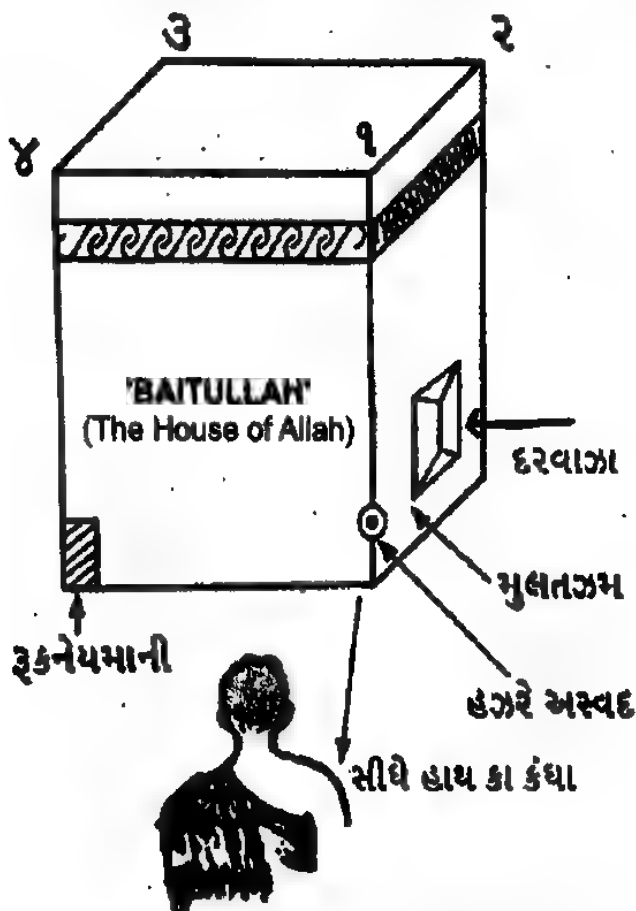
★ Prior to appearing before 'Hajr-e-Aswad', take out one of the ends of the 'Chaadar' (Piece of cloth), you are already wearing, from under the armpit of the right hand; and then drop that end on the left-hand shoulder so that the right-hand shoulder remain bare. This type of wearing is called 'Ijteeba'.

While being in 'Ehraam', 'Ijteeba' is to be done only during those seven (7) rounds of 'Tawaaf' after which 'Sae'e' is to be performed; and it is 'Sunnah' (Traditional) to do so. The shoulder be covered up soon after completing 'Tawaaf'. It is not fair that some persons keep the shoulder bare even after the completion of 'Tawaaf'.

You are reciting 'Talbiyaah' till this stage; but stop reciting it as soon as you happen to cast your sight on 'Hajr-e-Aswad'. You have to stand in front of 'Hajr-e-Aswad' in such a way that your right-hand shoulder comes towards 'Hajr-e-Aswad' and your entire body faces 'Rukn-e-Yamani'. Women also have to stand in the same way as described here. (Earlier, there was a black colour of broad strip very in line with 'Hajr-e-Aswad', which is now removed. But, as a mark of a sign, a tube light is always on towards the right hand side). Start the performance of 'Nafal Tawaaf' also in the same way.

Some Moallim make us stand in between 'Hajr-e-Aswad' & 'Rukn-e-Yamani' to intend for 'Tawaaf'; but it is 'Makruh' (Unfair) to do so. While intending, let both the hands be hanging down.

NOW INTEND FOR 'TAWAAF'.



- (1) 'Rukn-e-Aswad' (2) 'Rukn-e-Iraani'
(3) 'Rukn-e-Shaami' (4) 'Rukn-e-Yamaani'

An Intention for 'Tawaaf' for Umrah :

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ طَوَافَ بَیْتِكَ الْحَرَامِ
فَیَسِّرْهُ لِیْ وَ تَقَبَّلْهُ مِنِّیْ سَبْعَةَ اَشْوَاطٍ
طَوَافِ الْعُمْرَةِ لِلّٰهِ تَعَالٰی
عَزَّوَجَلَّ. ☆

ALLAHUMM INNI URIDU TAWAAF BAITIKAL HARAME
FAYASSIRHULI-W-TAQABBALAHU MINNI SABAT
ASHWATIL TAWAAFAL UMRATI LILLAHI TA'ALAA AZZ-
W-JALL.

Translation :

"O Allah! I intend to perform 'Tawaaf' of Umrah of 'Baitullah'; make it easy for me and accept it."

It doesn't matter even if one speaks it in Urdu. The above stated is a recitation for 'Tawaaf' of Umrah. But to perform 'Nafal Tawaaf' daily, recite it as follows.

An Intention for 'Nafal Tawaaf' :

اللَّهُمَّ إِنِّي أُرِيدُ طَوَافَ بَيْتِكَ الْحَرَامِ
فَيَسِّرْهُ لِي وَتَقَبَّلْهُ مِنِّي ☆

ALLAHUMM INNI URIDU TAWAAF BAITIKAL HARAMI
FAYASSIRHU LI-W-TAQABBALHU MINNI

A method to perform 'Tawaaf'.

After reciting as above for an 'Intention', move little towards the right side and stand exactly in front of 'Hajr-e-Aswad'; and, then, raise both the hands up to the ears as we do to recite 'Takbir' to perform Namaz. However, women have to raise their hands up to the shoulders and, then, recite the following Duaa.

DUA:

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ لِلَّهِ
الْحَمْدُ ط الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ
اللَّهِ ط اللَّهُمَّ إِيْمَانًا بِكَ وَ وَفَاءً بِعَهْدِكَ وَ
اتِّبَاعًا لِسُنَّةِ نَبِيِّكَ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ☆

- (1) **BISMILLAH! ALLAHU AKBAR LAILAAH
ILLALLAHU VALILLAHIL HAMD.**
- (2) **ASSALATU-W-ASSALAMU ALA RASULILLAH!**
- (3) **ALLAHUMM IMANAK BIK-V-TASDIQAM BI KITABIK-
W-FA'AM BIAHDIK VATTIBA'AL LISUNNATI
NABIYYIK MUHAMMADIN SALLALLAHU ALAYHE
VASALLAM.**

Translation :

- (1) I begin with the Name of Allah; none but Allah is the Greatest of all; none is worthy of worship but He; and all praises are due to Allah only.
- (2) May Durud & Salam descend on the messenger of Allah (Peace be upon him).
- (3) O Allah! We have believed in You; and recognizing Your scripture, I perform this deed to fulfill Your promises and to follow a 'Sunnah' (Tradition) of Your beloved messenger Hazrat Muhammad Mustafa (Peace be upon him).

After reciting this Duaa, get down your hands that had been raised up up to the ears. Then, proceed further and after reciting '**BISMILLAH! ALLAHU AKBAR-W-LILLAHIL HAMD**' kiss 'Hazr-e-Aswad'; which is situated at a corner of 'Baitullah' at a height of around four (4) feet from the ground level.

Kiss it in a way that you don't happen to express a sound from your mouth; and your feet should be firm enough on the ground i.e. you should not happen to lift your feet off the ground. And set your both the hands on both the sides of 'Hazr-e-Aswad' as we set it in Namaz in 'Sajda' (Prostration). Don't put your hands on the silver edge around Hazr-e-Aswad'.

If you can't complete the Duaa due to an extreme rush & chaos over there, then just make an Intention; and while standing over there itself join both the palms of your hands. Then, raise it up towards 'Hazr-e-Aswad'. Thereafter, after reciting '**BISMILLAH! ALLAHU AKBAR-W-LILLAHIL HAMD**' kiss your both the palms. Subsequently, after turning towards the right side, start performing 'Tawaaf'. Let it be known that you have to raise both the hands & recite the complete Duaa only at the time of starting the 'Tawaaf' and not on the subsequent rounds of 'Tawaaf'.

Don't kiss 'Hazr-e-Aswad' because you are already in 'Ehram' and people might have applied the perfume on 'Hazr-e-Aswad'. Instead, just raise the palms and then kiss it which is known as performing 'Istilaam' of 'Hazr-e-Aswad'.

It is 'Sunnah' (Traditional) to kiss 'Hazr-e-Aswad'. But it is 'Haram' (Prohibited) to cause chaos and trouble others for the sake of kissing 'Hazr-e-Aswad'. Hence, if you cause chaos & trouble others, it is probable that you may happen to get less virtue for performing its 'Tawaaf' or it may be rendered completely 'Makruh' (Unfair).

Masalaa (Religious Jurisprudence):

While being in 'Ehram', if you kiss or touch 'Hazr-e-Aswad' by hands and, consequently, happen to bear the perfume either on your face or hands, it would invite 'Dum' (Penalty), if the perfume so struck is in considerable amount, or it would invite 'Sadqa' if the perfume so struck is not in considerable amount. However, It doesn't matter if the perfume sticks on your dresses while daily performing your 'Nafal Tawaaf',

'Hazr-e-Aswad' is a stone of the paradise sent down in the world. In the beginning that stone was whiter than the milk, but today that stone has turned out to be black due to the sins of the people.

In the beginning, it was intact & whole; but today there remain five (5) pieces of it, each equivalent to an egg. Therefore, presently it has been pasted together with the help of adhesive and framed into a silver frame.

Prophet Muhammad (Peace be upon him) said that 'Hazr-e-Aswad' has two eyes, by which it witnesses those performing 'Tawaaf'; and it has a tongue by which it would bear a witness on the Day of Judgment in favour of those kissing it. Hence, if possible, one should try to kiss it as many times as possible during 'Nafal Tawaaf'.

Prophet Muhammad (Peace be upon him) said whosoever kissed 'Hazr-e-Aswad' it is as if he has kissed the Hands of Allah; and whosoever has touched it, has become so purified of his sins as he was on the day of his birth.

You should keep on performing 'Tawaaf' of Umrah. Hence, male should perform the first three (3) rounds of 'Tawaaf' vociferously & walking swiftly like a mighty man wobbling his shoulders to two sides, but should not run. This is called 'Ramal'. However, women have to walk with their natural style. It is 'Makruh' (Unfair) to perform 'Ramal' in all seven rounds. Women should not perform 'Tawaaf' wearing the bangles made of glass. Male should not perform 'Tawaaf' with the hands bound up as we do in Namaz.

Masaa-eel (Religious Jurisprudences):

- (1) 'Ijtibaa' & 'Ramal' is 'Sunnah' only for male; and it is performed only while performing 'Tawaaf' in 'Ehram'. Thereafter, they have to perform 'Saee' too; but it is not for the women.
- (2) It doesn't matter if one can't perform 'Ramal' due to an old age or weakness.

- (3) If one forgets and happens to recall about 'Ramal' in the second round, he should perform it in the second & third round; and if one happens to recall about it after three rounds, he should not perform it now. It is because as performance of 'Ramal' is 'Sunnah' in the first three rounds, similarly, it is also 'Sunnah' not to perform 'Ramal' after three rounds.

It is better to recite Third 'Kalema' during 'Tawaaf' instead of reciting lengthy Duaa looking into books without understanding its meanings simalteniously performing 'Tawaaf'.

Third Kalema :

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

SUBHANALLAHI VALHAMDU LILLAHI VALA ILAAH
ILLALLAHU VALLAHU AKBAR, VALA HAVL VALA
QUVVATA ILLA BILLAHIL ALIYIL AZIM

Hazrat Abu Hurairah (R.A.) is reported to have been said by the Prophet Muhammad (PBUH) that whosoever performs a seven-rounds-'Tawaaf' of 'Baitullah' without uttering anything except "SUBHANALLAHI...ALYIL AZIM" (The Third Kalema), ten sins would be eliminated from his Register of Deeds, ten virtues shall be recorded and ten stages would be upgraded for him.

If you don't know any recitation, one should recite either only 'Durud-Sharif' or keep on reciting only 'Subhanallah-Subhanallah' in whole the 'Tawaaf'. This way also 'Tawaaf' is valid.

While reciting 'Kalema' when you proceed further from the Third Corner of 'Baitullah' ('Rukn-e-Shami'), start reciting the following Duaa.

Duaa:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ
وَالْعَفْوَ عِنْدَ الْحِسَابِ ☆
اللَّهُمَّ إِنِّي أَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَأَعُوذُ
بِكَ مِنْ غَضَبِكَ وَالنَّارِ ☆

**ALLAHUMM INNI ASALUKARRAHAT INDAL MAUTI VAL
AFV INDAL HISABI**

**ALLA HUMM INNI ASALUK RADA'AK VAL JANNATA-V-
AUDHU BIK MIN GADABIK VANNAR.**

Translation :

"O Allah! I ask for a comfort at the time of death; and forgiveness at the time of reckoning from You; O Allah! I am a seeker of the paradise; and seek Your refuge from the hell."

Subject to the condition that you get a chance conveniently due to a less crowd, when you reach the Forth Comer i.e. 'Rukn-e-Yamaani', move your right hand on 'Rukn-e-Yamaani' after reciting '**BISMILLAH! ALLAHU AKBAR-V-LILLAHIL HAMD**'. This is 'Sunnah'. But, mind it that you don't have to kiss your hands nor should you happen to turn your chest towards 'Baitullah' while moving your hand on 'Rukn-e-Yamaani'. The Prophet of Allah (Peace be upon him) said: "Touching 'Hajr-e-Aswad' & 'Rukn-e-Yamaani' is a compensation for the sins. However, If there prevails much rush, don't move your hand nor even sign over there; instead walk on reciting '**BISMILLAHE HAMD**'; and then start reciting the following Duaa.

There are seventy (70) angels already deputed on 'Rukn-e-Yamaani' who recite 'AAMIN' on your Duaa.

DUAA:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ وَادْخِلْنَا الْجَنَّةَ
مَعَ الْأَبْرَارِ يَا عَزِيزُ يَا غَفَّارُ يَا رَبُّ
الْعَالَمِينَ ط

**RABBANA AATINA FIDDUNYA HASANATA-V-VAFIL
AAKHIRATI HASANATA-V-KINA AZABANNAR- V-
ADKHILNAL JANNAT MA'AL ABRAAR-YA-AZIZU-YA-
GAFFAR-YA-RABBALAALAMIN.**

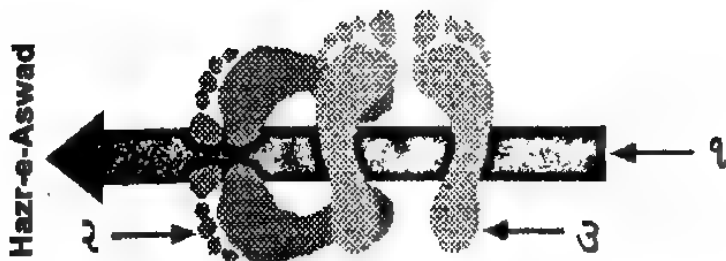
Translation:

"O our Lord! Grant us wellbeing in the world & in the Hereafter, and save us from the fire of hell, and enter us into the paradise with the pious peoples, O Those! possessing very highest esteems & the highest Forgiveness, O Those, the Sustainer of all the worlds!

As soon as you complete the Duaa, get back to 'Hazr-e-Aswad' for the second time. Now, stand in front of 'Hazr-e-Aswad' in the same way as you were standing there at the time of starting 'Tawaaf' so that your face & chest face 'Hazr-e-Aswad' exactly; and if you happen to get an opportunity, step forward and kiss it otherwise just raise your palms & kiss them from far off after reciting "BISMILLAHIL ALLAHU AKBAR VALILLAHIL HAMD".

Upon the completion of every round, whenever you appear before 'Hazr-e-Aswad' you can perform 'Istilam' this way in a standing pose. But you have to take care that your chest should not move ahead even by a single step from in front of 'Baitullah' in line with 'Hazr-e-Aswad' because this type of performance of 'Tawaaf' is 'Haram' (Prohibited).

Therefore, you have to turn back immediately from wherever you are standing; and start the next round of 'Tawaaf' reciting the Third 'Kalema' (See the picture below)



- (1) In front of 'Hazr-e-Aswad'
- (2) While performing 'Istilam' of 'Hazr-e-Aswad'
- (3) While starting a 'Tawaaf'.

If you are unable to perform 'Istilam' as shown above due to an extreme rush & chaos, perform an 'Istilam' just turning your hands & face little towards 'Hazr-e-Aswad' while walking, then move ahead after kissing your palms.

Male have to perform 'Ramal' in their three rounds and for the rest of four rounds, they have to walk with their usual speed.

While being in 'Ehram' performing 'Tawaaf' of Umrah, male have to keep their right hand should bare for all seven rounds.

After the completion of all seven rounds of 'Tawaaf', on the eighth round after kissing 'Hazr-e-Aswad' or kissing the palms, as the case may be, they have to come to 'Makam-e-Ibrahim' to perform Two (2) 'Rakat-Wajib' (Mandatory Performance) of 'Tawaaf'. 'Makam-e-Ibrahim' is situated in front of the gate of 'Baitullah' in a form of a glass-cage; and the stone located therein bears the foot-print of Hazrat Ibrahim (A.S.) on it till date.

This is also a stone from the paradise. Hazrat Ibrahim (A.S.) stood on this stone to re-construct 'Baitullah' after its devastation due to 'Toofan-e-Nooh' (Flood of Nooh).

It is not permitted to touch or kiss 'Makam-e-Ibrahim'. Similarly, it is also not permitted to kiss the stones of

'Ka'abatullah' or the grill of the holy grave of Prophet Muhammad (PBUH).

By mistake, if you happen to perform eight (8) rounds of 'Tawaaf', it will be a valid 'Tawaaf'. However, six rounds will not be a valid 'Tawaaf'. Therefore, you should keep a 'Tasbeeh' (Rosary) of 7 grains or 7 stones or 7 coins in your pocket so that you may not miss the rounds.

As we can't offer Namaz without ablution, similarly, we can't offer 'Tawaaf' also without ablution. Hence, if one happens to break the ablution after three rounds, one has to complete the remaining rounds after a re-ablution; and if it is broken before three rounds, one has to re-start all rounds ab-initio after a fresh ablution.

Masalaa : (Religious Jurisprudence)

If a woman happens to get the MC started while performing the 'Tawaaf', she has to get out of 'Haram-Sharif' very immediately. If she keeps on performing 'Tawaaf' even after getting the MC started, she would have to discharge a penalty of 'Budna' (A camel). But if 'Tawaaf' is repeated after getting purified, then she would not have to pay the penalty.

It's OK, if one happens to get a place at 'Makam-e-Ibrahim' to perform Two 'Rakat-Wajib' of 'Tawaaf'; else perform it at anywhere in 'Haram-Sharif' in a way that in the first 'Rakat', recite 'Qul Ya-Ayyuhal Kaaferun' after 'Alhamdu'; and in the second 'Rakat', recite 'Qul Huwalla'.

Perform Namaz bare headed; but the shoulders covered up, because it is 'Makruh' (Unfair) to perform Namaz with the shoulders bare. Similarly, perform 'Sae' too of 'Safa-Marwa' with the shoulders covered up.

Supplicate to Allah in Duaa very much after the completion of Namaz. This is a special location for getting the Duaa answered; and the Duaa of Hazrat Aadam (A.S.) also was answered at this location itself.

After Duaa, come near 'Multazam' (This is a place between the gate of 'Hazar-e-Aswad' & 'Baitullah') to supplicate to Allah in Duaa very very solemnly & crying to Allah with your both the hands raised up high, your chest & feet struck to the wall in a way that sometime sticking your right cheek & sometime your left cheek to the wall. This is also a special spot to get the Duaa answered here. 'Multazam' means to stick to something.

Nowadays, there sticks the perfume on 'Multazam' and, therefore, one should not stick there while wearing the 'Ehram'.

Hazrat Ibne Abbas (R.A.) narrates that Prophet Muhammad (PBUH) said: "Multazam" is such a place where Duaa is answered. No slave of Allah has begged for any Duaa that hasn't been answered."

After Duaa, go to drink 'Zamzam' and drink it to your full stuff in three breadths, facing 'Baitullah' with the recitation of 'Bismillah'.

Pour this water of 'Zamzam' on your head also. It is 'Sunnah' to drink this water in a standing pose. The water of 'Zamzam' is a best of all waters of the world. The hungry gets food & the sick gets a cure by this water. The water of 'Zamzam' is such a water with which on 'Shab-e-Meraaj' (The Night of Ascension) Hazrat Jibrai (A.S.) washed the holy heart of Prophet Muhammad (PBUH) after splitting up the holy chest & taking out the holy heart of him. Perform a Duaa after drinking this water; and a better Duaa is as follows.

Duaa to be recited while drinking Zamzam

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ عِلْمًا نَّافِعًا وَ رِزْقًا
وَّاسِعًا وَ عَمَلًا صَالِحًا وَ شِفَاءً مِّنْ
كُلِّ دَاءٍ ☆

Allahumm Inni asaluk Ilman naafia-w-rizkavvasila-w-amalan salihav-w-shifaa-am min kulli daeen

Translation : "O Allah! I seek the beneficial knowledge, wide sustenance, virtuous deeds and cure from every diseases from You. Further, you should also say that O Allah! I drink this water so that I may remain protected from the thirst that I may face on the Day of Judgment."

Note: The well of Zamzam-water is closed and taps are set up everywhere.

It is 'Mustahab' to perform Duaa on 'Multazam' and drink 'Zamzam' after the completion of seven rounds of every 'Tawaaf'. However, if you can't go to 'Multazam' due to rush over there, it doesn't affect the 'Tawaaf' adversely nor would it invite any penalty on you. You can perform Duaa at 'Multazam' even after taking 'Zamzam'.

After drinking 'Zamzam', proceed to perform 'Sae' at 'Safa-Marvah'. Cover up your shoulders with a 'Chaadar' (A piece of cloth). A completion of seven rounds of 'Safa-Marvah' is called 'Sae'. 'Sae' means to run. You don't have to perform 'Sae' in your daily 'Nafai Tawaaf'.

A method to perform Sae of Safa-Marvah

While going to 'Safa-Marvah' you would happen to proceed from in front of 'Hazr-e-Aswad' from far off. You have to raise both your palms and kiss it after reciting '**Bismillahe-Hamd**'. It is 'Sunnah' to start 'Sae' too with 'Istelaam' of 'Hazr-e-Aswad' as you had started 'Tawaaf' with 'Istelaam' of 'Hazr-e-Aswad'. Then, step out with a left foot from '**Babus-safa**' (A name of a gate) followed by a right foot and, then, recite the following Duaa.

Duaa to be recited while exiting from Haram-Sharf :

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ
اللَّهِ رَبِّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ. ☆

**BISMILLAH! VASSALATU VASSALAMU ALAA
RASULILLAH! RABBIGFIRLI ZUNUBI VAFTAH
ABVAAB RAHMATIK**

Recite the following Duaa while walking towards mountain of
'Safa':

Duaa : اِنِّي اَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ
﴿ اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ﴾

**INNI ABDAU BIMA BADALLAHU BIHI "INNAS-SAFA VAL
MARVATAMIN SHA'AERILLAH**

Translation :

"I too start from there from where Allah has commanded to
start, Verily, 'Safa' & 'Marwa' are from the

Sighs of Allah."

'Saee' be started from 'Safa' itself.

Masaael : (Religious Jurisprudences)

- (1) After performing 'Tawaaf' and before going to perform 'Sae'e', it doesn't matter if one takes rest for some time due to an old age or sickness. 'Sae'e' has to be performed by himself/herself; it can't be performed by the other on his/her behalf
- (2) It is 'Wajib' (mandatory) to perform 'Sae'e' on foot. However, it is permitted to perform the same on a wheel-chair if one can't walk due to an old age or sickness. If one uses the wheel-chair without any due cause, 'Dum' (Penalty) shall be 'Wajib' on such one.
- (3) If a woman completes her 'Tawaaf' of Hajj or Umrah completely with an ablution and, then, if the MC starts, with the bleeding of which she has completed her 'Sae'e' of 'Safa-Marwa', it would be a valid round and, as such, no penalty shall be invoked.

One should climb on 'Safa' to such a height that he can see 'Baitullah'. However, one should not climb to its topmost level. Moreover, it is 'Sunnah' to make an intention for the same.

Please note that the Saudi Government has set up an office at the topmost of 'Safa' mountain. The government has arranged for a wheel-chair also for the handicapped, weak & old people who are unable to perform 'Sae'e' on foot.

If you deposit your passport in the office, you would be served the wheel-chair free of charge; which you have to return at the completion of 'Sae'e' and, thereupon, passport would be returned to you.

An Intention for 'Sae'e'

اللَّهُمَّ إِنِّي أُرِيدُ السَّعْيَ فَلَيِّسْهُ لِي وَتَقَبَّلْهُ مِنِّي

ALLAHUMM INNI URIDUSSA'AY FAYASSIRHU-LI-W-TAKABBALAHU MINNI

Translation:

"O Allah! I perform 'Sae'e' of 'Safa-Marwa' of Umrah (or Hajj) with seven rounds; make it easy for me and accept it."

Raise your hands as we do while performing Duaa facing 'Baitullah'; and recite 'Allahu Akbr, 'Allahu Akbar', 'Valillahi! Hamd' thrice and recite Fourth 'Kalema' thrice. This is 'Sunnah'.

Fourth Kalema:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ
الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**LAILAH ILLALLAHU VAHDAHU LA SHARIK LAHU
LAHUL MULKU VALAHUL HAMDU YUHYI-W-YUMITU
BIYADIHIL KHAIR-W-HUVALLA KULLI SHAYIN QADIR**

Then, beg from Allah whatever you desire after reciting 'Durud-Sharif'. Moreover, at every spot & occasion after performing Duaa, do perform the following Duaa at last without fail.

A powerful Duaa

A summary of all Duaa of Prophet Muhammad (Peace be upon him)

Hazrat Abu Umamah (R.A.) requested **Prophet Muhammad (Peace be upon him)** that **Prophet Muhammad (Peace be upon him)** has mentioned many Duaa; but we can't remember them all, so mention us a short such Duaa which includes all Duaa. Upon this, **Prophet Muhammad (Peace be upon him)** mentioned the following Duaa.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنْ خَیْرِ مَا سَأَلَكَ مِنْهُ نَبِیُّكَ
 مُحَمَّدٌ ﷺ وَ اَعُوْذُ بِكَ مِنْ شَرِّ مَا سَتَعَاذَكَ مِنْهُ
 نَبِیُّكَ مُحَمَّدٌ ﷺ وَ اَنْتَ الْمُسْتَعَانُ وَ عَلَیْكَ
 الْبَلَاغُ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

ALLAHUMM INNI AS-ALUK MIN KHAIRI MA SA-ALAK
 MINHU NABIYYUK MUHAMMADUN SALLALLAHU
 ALAYHE VASALLAM VA-AUDHUBIK MIN SHARRI
 MASTA'AZAK MINHU NABIYYUK MUHAMMADUN
 SALLALLAHU ALAYHE VASALLAM VA-ANTAL
 MUSTA'ANU-W-ALAYKAL BALAGU VALA HAUL VALA
 QUVVATAN LABILLAH

Translation:

"O Allah! I seek that proportion of goodness from You
 which Prophet Muhammad (Peace be upon him) sought
 from You; and I seek refuge of You from that evil from which
 Prophet Muhammad (Peace be upon him) sought refuge of
 You; none is there but You to seek help from and it is only on

You to resolve our grievances; and the strength to perform good deed & to abstain from evil is only from You."

You would see many people there turning their hands upside down, here & there, performing 'Istelam', raising their hands up to the ears; but we don't have to do all these, because it is against 'Sunnah'. Hence, we don't have to imitate the people in any action; instead we have to follow what we have learned and read in the authentic books. Now, get down your hands that were raised up for Duaa and proceed to 'Marwah.'

Let it be known that it is one round from 'Safa' to 'Marwa' and second round from 'Marwa' to 'Safa'. This way, you would reach 'Marwa' on the seventh round. Some people consider it one round to return to 'Safa', from 'Safa' to 'Marwa'. But it is their wrong consideration.

Masala: (Religious Jurisprudence)

We can't perform 'Tawaaf' without ablution; but it doesn't matter if the ablution breaks down at 'Safa-Marwa', because 'Saee' is valid without ablution.

After coming down from 'Safa' and while proceeding towards 'Marwa'; recite either the Third or Fourth 'Kalema' that you know. If you don't know anything, keep on walking reciting "Subhanallah", "Subhanallah".

There are two green-coloured pillars. These two green pillars are known as "Millain AkhdraIn". Here, a green tube light is always kept on. So, male should reach from one pillar to another by running; while female has to walk with their natural speed. It doesn't matter if the old & weak are unable to run over here.

Both the genders have to recite the following Duaa :

رَبِّ اغْفِرْ وَارْحَمْ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ☆

RABBIGFIR VARHAM ANTAL A'AZZUL AKRAM

Translation :

"O Allah! Forgive me; and show mercy to me; You are the most Powerful & Merciful."

After running up to the second pillar, male should walk slowly and accompany the women coming behind them. Ascend on the slop of 'Marwah' reciting 'Kalema'. Facing the 'Qibla', recite the 'Takbir', 'Fourth Kalema', & Duaa as shown earlier in this booklet. Finally, perform the Duaa recited by Prophet Muhammad (Peace be upon him).

After Duaa, proceed towards 'Safa'; and on the way, run between the green pillars. Gents have to run for all seven rounds whereas women have to walk with their natural speed. Some women too run over here as the gents, but they commit an error by doing so.

This way you have to complete seven rounds. Keep either the coins or Tasbih in your pocket to count the seven rounds of 'Sae'e'. Come over 'Marwah' on the seventh round. If the 'Jamat' (Congregation) for 'Farj-Namaz' (Mandatory Prayer) gets due meanwhile 'Sae'e', you have to give up the 'Sae'e' and join the Namaz; and complete the rest of rounds later.

Don't perform 'Nafal-Namaz' (Voluntary-Prayer) on 'Safa-Marwa' because it is 'Makruh & Bida'at' (Unfair & Innovation) to perform it here.

(4) To get the head tonsured :

After Duaa, exit through the gate of 'Marwah'. Outside, you would find many barbers' saloon. Here get your head tonsured; and keep on performing Duaa even while getting shaved off. Now, here, your 'Ehram' gets completed.

If you hairs are long, you may get it cut short by a machine, but it is 'Sunnah' to get the head tonsured; and you would attain more virtues in that case.

Prophet Muhammad (Peace be upon him) blessed thrice to those who get their heads tonsured in the words that "O Allah! You show mercy to those who get their heads tonsured." Whereas, he blessed only once for those who get hairs cut-short.

If one's head is bald, yet he should get the blade moved on it.

Masalaa: (Religious Jurisprudence)

If one has performed the Umrah for more than once in a day, he has to get the blade moved on his head for every time he has performed the Umrah, irrespective of the hairs left on the head or not.

Many persons who get only a bunch of hairs cut down, but we don't have to do like that because if you do like that, you would not get discharged from 'Ehram.'

If your ablution exists, it is 'Sunnah' to perform Two (2) 'Rakat Nafal' in 'Hatim' nearby 'Baitullah'. ('Hatim' is a horse-shoe shape of a wall, which had been included into 'Baitullah' once in the ancient era) If there isn't any space in 'Hatim', you may perform it anywhere. Moreover, you have to cover your head with a 'Chaadar' to perform it. Don't perform it, if an ablution doesn't exist and, therefore, return to your accommodation.

Hazrat Aisha (R.A.) said: "I desired by heart that I enter into 'Ka'aba-Sharif' and perform Namaz therein; thereupon, **Prophet Muhammad (PBUH)** held my hand and entered me into the 'Hatim' and said: Perform Namaz here, this is a part of 'Ka'aba' itself; and once in the ancient era it constituted the 'Ka'aba' itself."

Women have to cut down by scissors, at home by themselves, an end of the tail of their hair equivalent to a knuckle of a finger i.e. equivalent to almost an inch in length. The hairs also are included into the private part of body and, as such, don't throw it anywhere haphazardly. Therefore, bury the hairs also. Let it be known that women must not forget to cut the hairs as guided above.

Masalaa : (Religious Jurisprudence)

If a woman or a man has already performed all the rituals of 'Ehram' excepting the hairs only yet to be tonsured or cut down, as the case may be, he/she himself or herself can cut the hairs and can also cut the hairs of others too to become 'Halal' (To get free from restrictions) and it would not invite any penalty.

Take a bath with the soap at home; and wear the stitched dresses because all restrictions of 'Ehram' are relaxed now.

Now, if possible you should offer 'Sadqa' (Charity) being 1.75 Kg. wheat or its value in cash so that, if you had happened to get the hairs cut down unconsciously or any error other committed while being in 'Ehram', it would be pardoned at the behest of 'Sadqa'.

Perform as many 'Nafal-Tawaaf' as possible so long as you stay at Mecca-Mukarramah because 'Nafal-Tawaaf' carries more virtues here in Mecca-Mukarramah than 'Nafal-Namaz'. It is because 'Tawaaf' itself is a greatest deed of virtue in 'Haram-Sharif'.

The angel, whom Allah sends down on the earth from the heavens for any task in the world to be carried out by him, very first of all wears an 'Ehraam', performs 'Tawaaf' of 'Baitullah' and offers the 'Wajib-Namaz'; and, only thereafter, he carries out the task for which he has been sent down in the world by Allah. The Prophet Muhammad (Peace be upon him) said: "whosoever has performed fifty (50) 'Tawaaf' of Ka'abatullah' has become so much cleaned (of his sins) as if he were born just today."

It be kept in mind that you are present in this sacred place only due to the blessings & behest of Prophet Muhammad (Peace be upon him). Therefore, you ought to perform the very first 'Nafal-Tawaaf' for Prophet Muhammad (Peace be upon him) reciting only 'Durud-Sharif' throughout in the 'Tawaaf' instead of any other Duaa. Moreover, subsequently, you can perform the 'Tawaaf' to the credit of your parents, relatives etc; whether alive or dead.

Masala: (Religious Jurisprudence)

If women happen to get much elbowed & pushed down by gents due to a heavy rush, they should not perform 'Tawaaf' at that time as it is 'Haram' (Prohibited) for them at that time. Hence, they should perform it when it is rush-free.

It is 'Makruh' to perform 'Tawaaf' at a time when 'Takbir' is recited for 'Farz-Namaz' or when an 'Imaam-Sahab' delivers the 'Juma-Khutba' (A Friday-Address). Excepting these occasions, you can perform it at any time of the day & night.

After every 'Tawaaf', perform Two 'Rakat-Wajib' of 'Tawaaf' immediately either at 'Makam-e-Ibrahim' or anywhere else. It is 'Sunnah' to perform it soon after 'Tawaaf' because it is 'Makruh' (Unfair) to delay it. It is also 'Makruh' to perform a Second 'Tawaaf' without performing the said Namaz.

If it is a 'Makruh-Time' (Prohibited Time) soon after 'Tawaaf' viz. after a Morning-Prayer or 'Zawal-Time' (The Sun at the Center) or after 'Asr-Prayer', then you have to perform 'Wajib-Namaz' of 'Tawaaf' after the sun-rise or after 'Zawal-Time' or soon after 'Magrib-Farz-Namaz', as the case may be, for as many 'Tawaaf' as you had performed during the 'Makruh-Time'. Let it be known that you should perform 'Sunnat & Nafal' of Magrib' later.

Etiquettes of 'Tawaaf'

- (1) You must never happen to face or back 'Baitullah' while performing the 'Tawaaf' as it is 'Haram' (Prohibited) to perform 'Tawaaf' with such a pose. Hence, if you have performed even a part of 'Tawaaf' with such a pose, then you have to retreat for that much portion and correct it again; otherwise 'Jaza' (A penalty) would stand invoked.
- (2) You should not look at the height or otherwise of 'Baitullah' by raising your head while performing the 'Tawaaf'.

Men should perform every Namaz with 'Jamat' in 'Haram-Sharif'. To perform One Time of Namaz in 'Haram-Sharif' fetches the virtues of One Lac Namaz. Hence, you would not get as many virtues of Namaz in any other mosque as you do in 'Haram-Sharif'. A completion of recitation of One Time holy Quran in 'Haram-Sharif' is equivalent to that of One Lac and, therefore, you should surely complete the recitation of at least One Quran while being in 'Haram-Sharif.'

Do use 'Miswak' in ablution without fail.

It is stated in a 'Hadith' that the Namaz performed with a 'Miswak' fetches the virtues 70 times more than the Namaz performed without the 'Miswak'. Moreover, the virtues in 'Haram-Sharif' get multiplied by 70 lacs times. Therefore, we should cultivate a habit to always perform Namaz with a 'Miswak'.

The greatest benefit of using 'Miswak' is to happen to recite the 'Kalema' on a death point.

It is witnessed that women too stand with the gents in the rows of 'Farz-Namaz' which lead to the women's bodies touching that of gents. Consequently, it is 'Haram' irrespective of that man being a father or brother or even her own husband. Such a sort of 'Haram' renders three persons' Namaz invalid who are standing to the left, right & the person standing behind the women in the next row. Hence, women should abstain from performing Namaz with the gents in this way.

Masaaleel : (Religious Jurisprudences)

- (1) If the women's row of Namaz is ahead of that of the men, men's Namaz stands invalid.
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-

- (2) If the women perform Namaz behind any Imaam with Jamat in any other mosques other than 'Haram-Sharif' without the Imaam intending for the Namaz of these women also, then these women's Namaz is not valid for them behind this Imaam. Therefore, women should perform their Namaz individually without Jamat.
- (3) If women can't perform Namaz inside 'Haram-Sharif' due to an extreme rush over there, they should perform it there itself where they are accommodated, and yet they would get the virtues equivalent to One Lac Namaz.

Further, if they desire to perform Namaz in 'Haram-Sharif', they should perform it at a place fixed for the women; being away from the gents.

- (4) It is allowed if a fellow, performing 'Tawaaf', passes from across a fellow, performing Namaz; but the fellow, performing 'Tawaaf', should keep a distance of Two Rows from the spot where he is performing Namaz (i.e. almost 9 feet) to pass from across the fellow, performing Namaz. However, if there prevails an extreme rush, it is also permissible to pass from across the spot of his 'Sajda' (Prostration).

It is stated in a 'Hadith-Sharif' that there descend 120 (One Hundred Twenty) merces on 'Baitullah' daily, out of which 60 on those performing 'Tawaaf', 40 on those performing Namaz & 20 on those looking at 'Baitullah'.

This 'Hathidh' means those performing 'Tawaaf' of 'Baitullah', offering 'Namaz' in 'Masjid-e-Haram' & are looking also at 'Baitullah', all three deeds altogether at a time, is entitled for all 120 mercies of Allah.

If you are unable to perform 'Tawaaf' due to any viable reason, just be looking at 'Baitullah' with 'Imaan & Tasdiq' (Faith & Conviction in Allah), simultaniously reciting the following 'Tasbih':

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

SUBHANALLAHI VABIHAMDIHI SUBHANALLAHILAZIM

Abu Saeed Madni (R.A.) says that the sins of those looking at 'Baitullah' with 'Imaan & Tasdiq' shed down as the leaves of a tree shed down from it.

It is narrated by Hazrat Ataa (R.A.): To look at 'Baitullah' once is equivalent to performing 'Nafal-Ibaadat' (Voluntary Virtuous Deeds) for a year; but, if one is capable, performance of 'Tawaaf' itself is better because Prophet Muhammad (PBUH) exhorted Perform the 'Tawaaf' of

'Baitullah' very excessively; it has already got broken twice; and when it will get broken completely for the third time, it would be lifted up."

When the Almighty Allah shall intend to eliminate the world, very first of 'Baitullah' shall be broken down followed by the elimination of the world as a whole.

The pilgrims ought to perform 'Kaza' Namaz that have been missed in their life either in the begging or end of their every regular Namaz at 'Baitullah'. They have to perform only 'Farz' part of Namaz for 'Kaza' & 'Witr' also for 'Ishaa'.

If one happens to ask about any 'Masalaa', one should inquire, very first of all, whether the 'Aalim' is of 'Hanafi-Sect' or not.

So long as you remain present in 'Makka-Moazzama', spend your most maximum time in Namaz, Tawaaf, recitation of the Quran, Remembrance of Allah etc till the Time of Hajj.

Feeding the poor, talking meekly with the people, saying 'Salam' excessively are the attributes of getting the Hajj accepted by Allah.

If you need to talk to your relatives at home, dial at the following times.

From after 'Ishaa-Namaz' up to 12 at night, because the Tariff Rate is 50% at that time; and from after 12 at night up to morning the Tariff Rate is 25%.

Hasan Basri (R.A.) mentioned the following 15 spots in her letter written to the inhabitants of Mecca; where Duaa is answered.

(1) While performing 'Tawaaf' (2) At 'Multazam' (3) Under 'Mizab-e-Rehmat' (4) Inside the 'Ka'aba-Sharif' or in 'Hatim' (5) In between 'Hazr-e-Aswad' & 'Rukn-e-Yamani' (6) Near 'Makam-e-Ibrahim' (7) At 'Safa' (8) At 'Marwah' (9) Most specially while running between 'Milain-Akhdain'. (10) Near the well of 'Zamzam' (11) In 'Mina' (12) In 'Arafat' (13) In 'Muzdalefa' (14) At 'Jamar-e-Ula' (A small devil) (15) At 'Jamar-e-Vusta' (A middle devil). After stoning both the devils; at little away from there, facing 'Qibla'

An Important 'Masalaa' pertaing to women

Masalaa : (Religious Jurisprudence)

Suppose a woman has worn her 'Ehram' of Umrah with an intention of 'Tamattu-Hajj' and before or soon after reaching Mecca-Mukarramah she gets MC started, due to which she could not perform her Umrah till 8th Jilhajja

(i.e. A day to go to Mina). Then, she should untie, oil & comb her hairs in order to remove her 'Ehram'. Subsequently, she should wear the 'Ehram' for Hajj with the recitation of 'Labbaik' followed by going to 'Mina' to perform all the rituals of Hajj. This would be considered as 'Hajj-e-Ifrad' for her.

After the completion of Hajj, she has to perform an Umrah with an intention of ('Kaza') compensating her missed 'Tamattu-Umra' coupled with a discharge of 'Dum'. Let it be known that this 'Dum' (Penalty) is invoked for removing her 'Ehram' of the previous Umrah.

'Shukrana-Dum' related to 'Tamattu' is not 'Wajib' on this woman because hers is 'Hajj-e-Ifrad' and, as such, a sacrifice of an animal is not 'Wajib' on 'Ifrad'.

(Source: KHAIRUL-FATAWA 4-223, AYNI SHARHE BUKHARI 10513, MISHKAT 5-306,307)

NOTE: If a woman in an MC Period doesn't expect that as usual her MC Period would get over before the onset of the Days of Hajj (i.e. 8th Jilil Hajj) to perform 'Tamattu-Umrah',

for such a woman it is better that she should wear the Ehram for 'Hajj-e-Ifrad' from the beginning of her journey itself; so that she may not have to discharge the penalty for removing the Ehram of 'Tamattu' Umrah.

Masalaa about going to & returning from Jidda

We have come to know after an inquiry made with the residents of 'Mecca-Mukarramah' that the distance of Jiddah from Mecca-Mukarramah is less than 'the Religious Distance of Journey' (i.e. less than 48 miles) and, therefore, any pilgrim who stays at Mecca for 15 days at a stretch with an intention to stay at Mecca from the day first i.e. who doesn't intend to go & come from 'Jidda' in between his/her stay at Mecca, has, in fact, stood to be a 'Muqim' (Local-Resident) of 'Mecca-Mukarramah' and, as such, he/she would not perform 'Kasar-Namaz' (Reduced Namaz); instead he/she has to perform the Namaz as usual. If he/she happens to come over Jiddah due to any emergency, even in Jiddah too they have to perform the complete Namaz without any reduction therein. Then, when they return to Mecca from Jiddah, they have to perform complete Namaz at everywhere in Mecca because they remain to be a 'Mukim' over here.

If one intends to perform Umrah, having returned to Mecca from Jidda, he should return there with the Ehram; else he can get back to Mecca without wearing the Ehram.

From the beginning of one's stay at Mecca, in between, if a pilgrim desires to go to Jiddah from Mecca, he would not be considered as a 'Muqim' irrespective of 15 or more days of his stay at Mecca and, as such, he would be treated as a Traveller. Hence, he has to perform 'Kasar-Namaz' for his every 'Farz-Namaz' at everywhere he goes viz. 'Mecca-Mukarramah', 'Jiddah', 'Mina', 'Arafat' or 'Muzdalefa'. However, if he performs 'Farz- Namaz' behind any local 'Imaam', he has to perform it fully. Even women too have to perform in the same way. Moreover, women too don't have to wear the Ehram on their return to 'Mecca-Mukarramah' from Jiddah.



Hajj**'Faraaez of Hajj' (Mandatory Rituals of Hajj) :**

There are three (3) 'Faraaez' of Hajj

- (1) To wear an Ehram with an intention to perform Hajj.**
- (2) To do 'Wukuf' on the plain of 'Arafat'.**
- (3) To do 'Tawaaf-e-Ziyaarat'.**

If any of these three 'Faraaez' is missed, Hajj would be invalid; moreover it is also necessary to perform all these three 'Faraaez' in order.

'Wajibat of Hajj' (Mandatory Rituals of Hajj) :

There are six (6) 'Wajibat' of Hajj

- (1) Wukuf-e-Muzdalefa'.**
- (2) To do 'Raml' on 10-11-12 dates.**
- (3) To sacrifice an animal.**
- (4) To get whole the head tonsured.**
- (5) To do 'Saee' for Hajj.**
- (6) To perform 'Farewell-Tawaaf'.**

If any of these 'Wajibat' is missed without any due religious reason, Hajj would be invalid; however it invites "Dum" (Penalty) for the same.

A method to perform Hajj

In aggregate, the Days of Hajj are 5 & 1 night. However, it is better if one passes 6 days for Hajj. Let it be known that these 5 Days of Hajj are very enormously significant & soul of your entire journey of Hajj. If one passes these Days of Hajj piously very diligently, one can earn the virtues of hundreds of thousands of years in just these 5 Days of Hajj.

Five Days of Hajj

These Days are 8-9-10-11-12 of 'Jilhahajj'; and if possible, stay for 13th also.

A night of 10th date to be passed at 'Muzdalefah' is a Very Special Night to perform the Virtues Deeds, being a night better than that of 'Shab-e-Kadr'.

Rituals on 8th of Zilhajj

Take a bath either before 'Fajar-Namaz' on 8th of 'Jilhajj' or the previous night with an intention of wearing an Ehram for Hajj; and if it is infeasible to bathe, perform an ablution. Put on the 'Chaadar' of Ehram from your home itself to go to 'Haram-Sharif'; and, if time permits, perform a 'Nafal-Tawaaf' with an intention of 'Tahiyatul-Masjid'. Offer Two 'Rakat-Wajib' of 'Tawaaf' with the head covered up. Then, perform Two

'Rakat-Nafal' with an intention of 'Hajj-Ehraam'. Uncover your head after the completion of Namaz; and make an intention. It is 'Mustahab' (Preferable) for men & women to enter into 'Ehram' after reaching into the 'Masjid-e-Haram'. However, if you don't have that much time, you may perform Namaz at home itself and enter into 'Ehram'.

An Intention for Hajj:

اَللّٰهُمَّ اِنِّى اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لى وَ
تَقَبَّلْهُ مِنِّى ط

**ALLAHUMM INNI URIDUL HAJJ FAYASSIRHU LI V
TAKABBALHU MINNI**

Translation:

"O Allah! I make an intention to perform the Hajj; make it easy for me & accept it."

Recite 'Talbiya' & 'Durud-Sharif' thrice and perform Duaa. It doesn't matter even if you make an intention in Urdu. Now, you have entered into 'Ehram' and, as such, all the restrictions that are stated in the earlier pages about Ehram are, now, applicable to you.

Women, having worn the Clothes of 'Ehram', should perform Two 'Rakat-Nafal' with an intention of 'Ehraam' at home itself, make an intention, recite 'Talbiyah' & 'Durud-Sharif' and perform Duaa. Now, they too have entered into Ehram and, as such, all the restrictions of 'Ehram' are, now, applicable to them.

Those women in MC Period should take a bath or make ablution with an intention of Hajj, wear the 'Clothes of Ehram', sit on the 'Musallah'; but they don't have to perform Namaz. They have to make an intention for Hajj, recite 'Labbaik', 'Durud-Sharif' thrice and perform Duaa. Now, they too have entered into Ehram and, as such, all the restrictions of Ehram are, now, applicable to them.

If an MC Bleeding starts any time after wearing the 'Ehram of Hajj', they neither have to offer Namaz nor recite Quran. However, they have to perform all the rest of rituals of Hajj.

You should contact your 'Moallim' a day or two in advance to inquire about the bus to travel to 'Mina', where to stay at 'Mina' etc. Note down the bus No. intimated to you by him. Note down the Tent No. too; wherein you have to stay in 'Arafat' so that you can avert any adversities.

Take some luggage with you that you can easily carry with you viz. a pair of stitched dresses, a light bed, skull-cap, some vessels, bucket, water-bag, edible-jam, bread, biscuits, 'Tasbih' (Rosary), 'Miswak' etc; and let the rest of your luggage be in your room itself.

Perform 'Fajar' with 'Jamat' bare-headed and then take a seat in the vehicle with your luggage well set in the vehicle.

After the sun-rise, your group will set out towards 'Mina' reciting 'Labbaik', 'Labbaik' loudly. 'Mina' is around 5 kms away from 'Mecca-Mukarramah'.

It is better to go to 'Mina', 'Arafat', 'Muzdalefah', on foot, provided you are fit & capable enough. It is stated in a 'Hadith' that 700 virtues of 'Haram' are recorded for each step taken for those who goes to & returns from 'Hajj' on foot; i.e. each steps carries 7 crore virtues.

However, it doesn't matter if your 'Moallim' takes you to 'Mina' right from the previous night by bus; because 8th date is considered to have started from 'Magrib' itself.

HAJJ-UMRAH & SALAM

Having reached at 'Mina', settle down at your location and perform 'Zohar' over there behind any 'Imaam' selected from there.

You have to offer 'Zoha', 'Asr', 'Magrib', 'Isha' & 'Fajar' on 9th in 'Mina'. This is a Deed that you have to perform at 'Mina' and keep on reciting Quran & Remembrance of Allah during the rest of times over there. Mind it well, these Five Days are very significant for you; because you may or may not access to a Second Chance in your life to attain these Days again. Therefore, you should not waste your very valuable time after wandering here & there. It is permitted to offer 'Juma' in 'Mina' during the Days of Hajj. However, 'Juma' is not offered in 'Arafat'.

Very first of all, recite 'Takbir' soon after the completion of Namaz from 'Fajar' on 9th onward up to 'Asr' on 13th. Men have to recite it loudly whereas women have to recite in softly.

Takbir:

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ
اَكْبَرُ اَللّٰهُ اَكْبَرُ وَ لِلّٰهِ الْحَمْدُ ط

**ALLAHU AKBAR, ALLAHU AKBAR, LAILAH
ILLALLAHU VALLAHU AKBAR ALLAHU AKBAR V
LILLAHIL HAMD.**

Then, recite 'Talbiyah' thrice subsequently. If you have recited 'Talbiyah' soon after the completion of Namaz, you don't have to recite 'Takbir' now.

Rituals on 9th of 'Zilhajj'

Let it be known that this Day is very greatly significant because you have to perform a very important Deed of your Hajj today. Today, the humanity at large is going to present themselves into the Court of Almighty Allah. Today, the humanity at large is going to assemble on the plain of 'Arafat' with a view to filling up their laps with the Mercies & forgiveness of Almighty Allah.

On 9th, after 'Fajar-Namaz', take a seat in your bus with some edibles, mat, prayer-mat, 'Tasbih', 'Panj-Surah', battery, bucket, water-bag, a small bag to carry pebbles in it etc. Leave the rest of your luggage in 'Mina' in your tent itself.

'Arfaat' is almost 8 kms away from 'Mina'.

'Arafat' is a plain; where Hazrat Aadam (A.S.) & Hazrat Havva (A.S.) met each other after getting sent down into the world from the paradise.

Your group shall set out towards 'Arafat' after the sun-rise. It is contrary to 'Sunnah' to set out from 'Mina' before the sun-rise. On the way, men have to recite 'Talbiyah' loudly; whereas women have to recite it softly. Let it be known that the heavens, the earth, the trees, the mountains and all the objects in front of you recite 'Labbaik' with your recitation of the same; and the same chronicle recitation reaches up to the end of the earth.

You would reach the plain of 'Arafat' around before 'Zohar-Prayer'. Take rest for some time, after settling down your luggage in your tent. If possible, take a bath with the normal water as it is 'Mustahab' (Preferable) to take a bath.

You should not leave your tent and wander anywhere because you may happen to miss your tent as hundreds of thousands of tents are hoisted there. 'Wukuf-e-Arafat' i.e. 'to stay at 'Arafat' is an essential & great Deed of Hajj as a whole being a must & essence of Hajj for every pilgrim.

If 'Wukuf-e-Arafat' (Hajj) occurs on Friday, its significance is 70 times higher multiplied than the occurrence of it on any other day.

The timing of 'Wukuf-e-Arafat' starts from 'Zawal-Time' on 9th 'Jilhajj' and remains till 'Subah-Sadiq' (Down Time) on 10th 'Jilhajj'.

Hence, if one reaches there even for little time, his/her Hajj stands valid, otherwise it is null & void.

It is 'Wajib' to stay here from 'Zawal' till 'Gurub-e-Aaftab'. Therefore, if you miss this 'Wajib', 'Dum' (A Penalty) shall be invoked on you.

Lunch shall be offered by Moallim. After lunch, perform 'Zohar' with 'Azan' & 'Jamat' at its due time in the tent itself. After the completion of Namaz, recite 'Takbir', 'Talbiyah' and also 'Duaa'. If it is Friday on 'Arafa', Friday-Prayer is exempted on you since the Plain of 'Arafa' is not included in a Town and, as such, you have to perform Zohar only.

After the completion of Zohar, each man & woman should carry his/her individual 'Musallah', 'Tasbih' & 'Panjsurah'. Take a seat, away from one another facing 'Qibla' without talking with anyone and get plunged into the Remembrance of Allah. Don't waste even a single second here, because the time, here, is very highly valued.

Even the women in MC Period also should make an ablution and sit on 'Musallah' and get plunged into the Remembrance of Allah; however, they should not recite the holy Quran.

A method to perform the Remembrance of Allah :

(1) 100 Times 'Fourth Kalema' that is as follows

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ وَ
هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ☆

LAILAH ILLALLAHU VAHDHU LA SHARIKLAHU
LAHUL MULKU VALAHUL HAMDU YOHYI VAYOMITU
BIYADEHILKHAIR V HUVAALAAKULLI SHAI-IN QADIR.

(2) 100 Times 'Durud-e-Ibrah' that is generally recited in Namaz; but recite it as follows.

'DURUD-E-IBRAHIM':

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ وَ
 عَلَيْنَا مَعَهُم

ALLAHUMM SALLI ALA MUHAMMADIV V ALA AALI
 MUHAMMADIN KAMA SALLAYT ALAA IBRAHIM V ALAA
 AALI IBRAHIM INNAK HAMIDUM MAJID, VA'ALAYNA
 MA'AHUM (Recite this part additionally)

(3) 100 Times a 'Surah' 'Qul Huwallahu ahad' completely.
 The women in MC Period don't have to recite this 'Surah'.

If one starts the performance of 'Wukuf-e-Arafat' with
 this 'Zikr' (Remembrance of Allah), one attains as many
 virtues as if he has performed the Hajj with Hazrat Ibrahim
 (A.S.), Hazrat Ismail (A.S.) & Hazrat Hajra (A.S.).

Moreover, perform the following 'Zikar' also

(1) 100 Times 'Durud-Sharif'

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ
 سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ط

ALLAHUMM SALLI A'ALA SAYYIDINA
 MUHAMMADIV V A'ALA AALI SAYYIDINA
 MUHAMMMADIVVBARIKVASALLIM

(2) 100 Times LAILAH ILLALLAHU MUHAMMADUR
RASULULLAH

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ☆

(3) 100 Times 'Istigfaar'

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ط

ASTAGFIRULLAHALLADHI LAILAH ILLA HUVAL
HAYYUL QAYYUM VATUBU ILAYHI

You may recite any other 'Istigfaar' that you know.

At the end of the above Remembrance, beg from & supplicate to Allah very extremely solemnly, vehemently & crying to Allah in favour of yourself, your relatives, for the salvation of the dead, seeking the forgiveness of the sins & disobedience to Allah etc. Allah shall accept your all Duaa here. Don't leave any deficiency in your vehemence & magnitude of supplications to Allah because Allah has summoned you here for the same alm. On the Day of 'Arafa', so many persons are forgiven as are not on any other day. After Duaa, recite the Quran for some time and again beg from Allah

This way, pass on your whole time in the Remembrance of Allah as well as seeking forgiveness from Allah till 'Asr' Namaz. Offer 'Asr' near or inside your tent with 'Jamat'

4 'Rakat', provided you are a 'Muqim' here, else offer 'Kasar Namaz', provided you are a traveler here. After 'Takbir' & 'Labbaik' stand up in front of 'Qibla' amidst the sun-heat; and keep on supplicating to Allah in Duaa very vigorously & crying to Allah till the sun-set. Make up your mind & determination in advance so that you may not happen to miss anything. The 40 Duaa extracted from Quran beginning with 'Rabbana...' which is given on page No 196 be recited here specially & at all other spots.

After Duaa, prepare to depart from 'Arafat'. Pack up your luggage and travel by the same bus as you had come here by. After the sun-set, your group shall set out towards 'Muzdalefah'.

'Muzdalefah' is around 3 miles away from 'Arafat'.

Masalaa : (Religious Jurisprudence)

If you leave the Plain of 'Arafat' before the sun-set, 'Dum' shall be 'Wajib'.

It is not ordained to offer 'Magrib' in 'Arafat'. Hence, you have to offer 'Magrib' at 'Muzdalefah' irrespective of the time you reach there at; and though you offer it there at mid-night it would not be considered as 'Kaza' and, therefore, you should not make an intention as 'Kaza'.

Find a better & suitable location here at 'Muzdalefah' because there won't be any tent here. Unload your luggage and keep it with you; and also keep a battery with you.

Rituals at 'Muzdalefah'.

- (1) To offer 'Magrib' & 'Isha' altogether
- (2) To perform Remembrance of Allah
- (3) To pick up the pebbles
- (4) To perform Duaa; and to take rest for sometime after performing the Duaa related to 'Hukukul-Ibaad'.
- (5) Having offered 'Fajar' at the earliest time, to offer 'Wukuf' till the sun-rise.

(1) After settling down the luggage, very first of all you have to offer the Namaz. Hence, make an ablution and at 'Isha' time, pronounce 'Azan'. Don't offer 'Isha' before its due time. Select someone an 'Imaam', then very first of all offer 'Farj Namaz' of 'Magrib' with a single 'Takbir'. Then, after completion of this Namaz, get up soon and without 'Takbir' offer 'Farj Namaz' of 'Isha'. After the completion of this Namaz, recite 'Takbir' & 'Tashrik' loudly; and recite 'Talbiyah' thrice. If one offers these Namaz individually, he has to offer it both altogether. It is 'Wajib' to perform both Namaz at a time altogether in 'Muzdalefah'.

If one performed 'Magrib' & 'Isha' at its time due time, both individually, then he has to repeat both the Namaz again at the time of 'Isha' i.e. he has to offer Two Namaz at a time, altogether.

Women too have to offer 'Magrib' & 'Isha' altogether as stated earlier. They too have to recite One Time 'Takbir' & Three Times 'Talbiyah' after the completion of Namaz.

After the completion of 'Farz-Namaz' of both the times, one has to offer 'Sunnat' & 'Nafal' of 'Magrib' followed by that of 'Isha-Namaz' including 'Witr'. Finally, supplicate to Allah to a great deal in Duaa.

(2) After Namaz, take food followed by Remembrance of Allah & seeking forgiveness for some time.

(3) Pick up the pebbles amidst the enough sun-light. It is 'Mustahab' to pick up only seven pebbles for the First Day; and it is permitted to carry the pebbles for the following days also from here itself. The pebbles be equal to a big gram; it be neither too big nor too small. It is 'Makruh' to break a big stone to make small pebbles. You need 70 pebbles in total; but it is safer to pick up 5 to 7 more pebbles to tide over any emergency.

DATE	10	11	12	13	Jilhajj
PEBBLES	7	21	21	21	Total : 70

Wash the pebbles very thoroughly, because people urinate & defecate anywhere haphazardly. Hence, it is probable that the pebbles you have picked up might be unholy, so, wash it completely and then put it into a small bag or a piece of cloth.

It is allowed to pick up the pebbles for yourself as well as for others.

(4) After picking up the pebbles, again perform the Remembrance of Allah, offer Namaz, recite the holy Quran because this night is highly blessed & beneficial for you, therefore, regard this night to be the best one among all the nights of your life and, as such, plead to Allah very very tremendously. It is 'Mustahab' to remain awake & plunged into the Remembrance of Allah during the Night at 'Muzdalefa'. Moreover, it is 'Sunnat-e-Moaqqeda' (Highly Emphasized upon) to be present here till 'Subah-Sadiq' (The Dawn Time). This Night is better & higher valued than the Night of 'Shab-e-Kadr'.

It is 'Wajib' to stay at 'Muzdalefa' from 'Subah-Sadiq' till the sun-rise i.e. it times around 1 & half hour. "Dum" will be invited if one doesn't stay here without any viable ground viz. Illness etc. However, a 'Wajib' shall stand discharged even if one stays here even for some time and, as such, 'Dum' will not be invoked. Finally, perform Duaa related to Hukukul-Ibaad and, then, take rest for some time.

Duaa related to Hukukul-Ibaad : (Rights of mankind)

"O Allah! You are Glorified, You are able to do anything, we are a human being, we carry the rights on us of hundreds of thousands of persons, we have beaten someone, we have snatched the rights of others, we have abused someone, we have hurt someone's heart, we have oppressed against someone; O Allah, forgive the sins of the tyrant and compensate the oppressed one; and O Allah! Be sufficient for all of us at the behest of this Duaa."

Let it be known that this Duaa of **Prophet Muhammad (PBUH)** was not granted even in 'Arafat'; but it was granted at 'Muzdalefah' after the 'Fajar-Namaz'.

If someone injustifies someone for his/her rights deliberately thinking that it would be forgiven on pleading to Allah in Duaa, it is wrong because under every circumstances, his/her rights so snatched away are to be discharged.

Offer 'Fajar' Namaz after 'Subah-Sadiq' before lighting amidst the darkness. When you hear a siren, you have to conclude that Namaz-Time is due now. Hence, form a 'Jamah' and offer Namaz there itself. After 'Salam', 'Takbir', & 'Labbaik' perform Duaa in a standing pose.

Your bus would be stationed near you; load your luggage into it and now prepare to go to **Mina**.

When it is sun-rise time, start departing to Mina

Rituals on 10th Jilhajj

Deeds to be performed on 10th

- (1) To pelt 7 pebbles to 'Jamra-e-Uqba' (A big devil)
- (2) To sacrifice an animal
- (3) To get the head tonsured
- (4) To perform 'Tawaf-e-Ziyarat'

The 'Eid-Namaz' is exempted because you have to perform the significant Deeds of Hajj.

You would reach Mina by Zohar time. Settle down your luggage at its proper place. At Zohar-Prayer time, offer first of all either Zohar-Prayer or set out to pelt the pebbles. Don't be hasty to go to pelt the pebbles because there prevails much rush in the begging which may culminate into getting crushed down.

Masalea : (Religious Jurisprudence)

The 'Mustahab' timing for 'Rami' on 10 is from the sun-rise up to 'Zawal-Time'. It is allowed from 'Zawal' up to the sun-set. It is 'Makruh' from the sun-rise up to 'Subah-Sadiq' on 11 If a pilgrim performs the Deeds stated as 1-2-3 out of

order, it would invite 'Dum' and as such he should perform it in order as shown above.

(1) Make an ablution, take 7 pebbles with 1 or 2 more to be kept with you. Wrap it up into a napkin or put into a bag. Now, all the companions have to walk towards '**Jamra-e-Uqba**' (a big devil). Note down the signs on & of your way so that you can return to your tent without missing the way. Put down your foot-wear into the bag, if you are wearing it, because it would be very difficult to pick it up once got off your foot.

Pelting the stones to 'Satan' is called '**Rami**'. The women in MC Period too have to go to pelt the stones with the ablution. However, one can pelt the stones even without an ablution; but it is better if one is abluted.

You are already in 'Ehram' and were reciting 'Talbiyah' till now. But no sooner do you start pelting the stones than stop reciting it.

A method to pelt the pebbles

The timing for '**Rami**' for today for '**Jamra-e-Uqba**' commences from the sun-rise to the sun-set; after which it is '**Makruh-Time**'. However, it is not '**Makruh-Time**' for women & aged people to perform '**Rami**' even after '**Magrib**', and as such, no penalty shall be invited even if '**Rami**' is done at '**Makruh**' time by them.

A 'Masnun' (Traditional) method to do 'Rami' is to stand at a distance of 5 'Gaj' (Yard) from the wall of a bridge/flyover constructed near 'Jamra-e-Uqba'. Hence, it is 'Makruh' to stand & pelt the pebbles from less than 5 yards of distance.

Hold the pebbles in your left hand; take a pebble from them with an index finger & the thumb of the right hand and, then, raise your hand to pelt the pebble to an extent that your armpit gets exposed. Recite the following Duaa while pelting it.

Duaa to be recited on pelting the pebbles

بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ رَغْمًا لِشَيْطَانٍ وَرَضًى
لِلرَّحْمَنِ اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَسَعْيًا
مَشْكُورًا وَذَنْبًا مَغْفُورًا ☆

BISMILLAH! ALLAHUAKBAR, RAGAMAL LISHSHAYTAN
V RIDALLIRRAHMAN, ALLAHUMMAJ ALHU HAJJAM
MABRURAV V SA'AYAM MASHKURAV V ZAMBAM
MAGFURA

Translation :

I begin with the Name of Allah; Who is the greatest of all; I pelt the pebbles to the Satan to humiliate him and to please Allah, O Allah! Make my this Hajj 'Mabrur' and accept my this attempt; and forgive my sins.

Recite the complete Duaa for the first pebble and, then, recite only **BISMILLAH! ALLAHUAKBAR** before each following pebble.

You have to do 'Rami' on 11-12-13 on the same pattern as shown above.

If one doesn't know the complete Duaa, one can utter at least that much that "I pelt the pebbles to the Satan to please Allah". Then, recite **BISMILLAH! ALLAHUAKBAR** to pelt it.

It doesn't matter whether the pebble falls down into a flyover constructed around the Satan or hits a pillar constructed inside. But, if your pebble neither falls down into the flyover nor hits the pillar inside; instead if it flings away across the opposite side over the walls or falls down outside, it is null & void. Therefore, you have to hit another pebble to compensate the lost one. Hence, you should try that each pebble falls into the flyover itself without fail.

If your pebble falls down on the ground from your hand, you should not pick it up because there are numerous rejected pebbles lying on the ground and, as such, you can't distinguish as to which pebble exactly belonged to yourself.

It is stated in a 'Hadith-Sharif' that the 'Makbul' (Accepted) pebbles are lifted up by the angels; whereas rejected & unholy pebbles are not touched by them. Prophet Muhammad (PBUH) said:

"The pebbles you hit get deposited and you would get it on the Day of Judgment."

After throwing the pebbles, return to your place of stay without any Duaa there. Some persons perform Duaa here too but it is against a 'Sunnah'. Men have to leave the women at home; and they have to proceed to a 'Place of Sacrifice' for 'Dum-e-Tamattu' (Mandatory Sacrifice of an Animal). A big animal viz. a camel, cow carries 7 contributions for 7 pilgrims therein.

If one fails to sacrifice an animal on 10 due to any reason, it can be done till 12 provided you remain in 'Ehram' with all the restrictions thereof till that date. Therefore, it is better to perform it on 10.

'A Muqim Hajj' (A Local Pilgrim) should perform Two Sacrifices; one is for Hajj which is also called 'Dum-e-Shukrana' and the other is that which you perform at your home in your country on the festival of 'Bakri-Ed' which is 'Wajib' on you. However, if you don't have enough money there, do perform at least One Sacrifice for Hajj and for the Second Sacrifice inform your relatives at home to perform it there on your behalf.

Get the Animal Sacrificed for the women also accompanying you on their behalf.

Masala :

If you are a 'Traveler' and not a 'Muqim' there in Mecca, the Second Sacrifice is not applicable on you which is applicable on you at your home town due to richness. Hence, do perform only One Sacrifice i.e. 'Dum-e-Shukrana'.

Masala :

It is permitted to slaughter & eat the pet-animals & birds viz. goat, cow, camel, hen etc. while being in 'Ehram'.

Most of the people leave the meat of the sacrificed animal there itself; however, you can take some meat to eat with you if you so desire.

(3) Return to your place of stay after sacrificing an animal and get your head tonsured entirely. Pose towards the 'Qibla' while getting shaved off and get it begun from the right side. Women too have to cut down by themselves an end of their tail of hairs equivalent to a knuckle of a finger. Mind it very well not to get the hairs shaved off before sacrificing an animal; else 'Dum' would be invited.

Gather all the hairs cut down here today and bury it somewhere at a holy place. The hairs cut down here shall appear as 'Noor' (Divine Light) on the Day of Judgment to facilitate the pilgrims to proceed across the 'Pulsiraat' with a Speed of Lighting.

Now, your 'Ehram' stands discharged here with its all restrictions. But, till now a single restriction remains invoked that the husband-wife can't be 'Halal' (Allowed) for each other.

Put off your 'Ehram-Cloth' and put on your usual stitched dresses. Today you were very much busy to perform the rituals of Hajj and, as such, it would be as late as up to night to complete all the rituals of Hajj.

(4) Now, eat the food. Now, only one significant 'Farz-Ritual' of Hajj, that is, 'Tawaf-e-Ziyarat' is yet to be performed; which you have to perform with your usual stitched dresses. However, if you have missed the sacrifice of an animal as well as getting the head tonsured on 10, and as such you are in 'Ehram' till now, therefore, you have to perform 'Tawaf-e-Ziyarat' with 'Ehram'.

'Masalaa :

Each pilgrim has to perform 'Tawaf-e-Ziyarat' by himself/herself. However, if one is so sick that one can't even get up to perform the same, perform it even with the help of a stretcher. Hence, it can't be performed by another one on his/her behalf because it is not exempted under any circumstances.

Perform an ablution and, now, all the companions have to board into a bus to depart to Mecca-Mukarramah for 'Tawaf-e-Ziyarat'.

The women in MC Period don't have to go to perform 'Tawaf-e-Ziyarat'; instead they have to stay at their accommodation. Having performed 'Rami' on 11-12 and, if possible on 13 also, they have to go to 'Mecca-Mukarramah' with the others and, there too, they have to stay at their accommodation. Then, having got cleaned of MC Time, they have to perform 'Tawaf-e-Ziyarat'. Let it be known that they don't have to discharge any 'Dum' as it is their unavoidable emergency. If they have got cleaned on 12, they have to perform it before 'Magrib' falling which 'Dum' is invited on them.

Having reached 'Mecca-Mukarramah', very first of all they should perform 'Tawaaf'. Make an intention for Hajj in the performance of 'Tawaaf' & 'Saee'. In case of 'Tawaf-e-Ziyarat', you have to perform 'Saee' also after 'Tawaaf'. Therefore, perform 'Rami' in the initial Three Rounds though you are wearing the usual stitched dresses, come over 'Multazam', perform Duaa there too, go to 'Zam-zam' and drink water with three pauses in a standing pose, pour it on your head too, perform Duaa as well as 'Saee' of 'Safa' & 'Marwa'. It is not needed to get the hairs shaved off at last. If you are abluted, perform Two 'Rakat-Nafal' either in the 'Hatim' or wherever you find a vacancy.

Masala:

If you failed to perform 'Tawaaf-e-Ziyaarat' on 10 due to any reason, perform it any how by evening on 12 without fail because if the sun sets down 'Dum' is invited on you.

All the companions should get together at a fixed spot outside the 'Haram-Sharif' and depart to 'Mina' by any vehicle irrespective of any time already passed at night because you are not allowed to pass the night at Mecca-Mukarramah.

Now, you have completed all the rituals of 10 and, as such, now your final restriction also stands exhausted. Hence, husband-wife are also 'Halal' for each other. If one returns to his home-town in his country without performing 'Tawaaf-e-Ziyaarat', husband & wife are 'Haram' for each other throughout their life or till they go back to Mecca-Mukarramah again and perform 'Tawaaf-e-Ziyaarat'.

Rituals on 11th of Jilhajj

An essential Deed on 11 is to perform 'Rami' of all Three 'Jamaraat' (Satan). The timing for 'Rami' commences from 'Zawaal' till 'Gurub-e-Aaftab'. Therefore, if one pelted the pebbles before 'Zawaal-Time', it has to be repeated again after 'Zawaal'; else 'Dum' would be invited. It is 'Makruh-Time' after the sun-set; but not for the women & aged people so if they perform 'Rami' at 'Makruh-Time', it will do without inviting any penalty.

Make an ablution and all have to proceed to pelt the pebbles after 'Zohar' carrying $7 \times 3 = 21$ pebbles in total; however keep 2 to 3 more with you.

Come closer to 'Jamr-e-Ula' (A small devil) holding the hands of one another and take out 7 pebbles standing 5 to 6 yards away from its wall. Now, hold the pebbles on the left hand. Grip each pebble with an index finger & thumb of the right hand; and pelt each pebble on a 'Sunnah' pattern as stated earlier in a way that recite the Duaa completely for the First Pebble and recite only '**BISMILLAH** **ALLAHUAKBAR**' for the following pebbles. A flyover is built up at all three 'Jamarat' so you can do it fromon the flyover too.

A bowl shape is built up around the three 'Jamarat' in the center of a pool; in the center of which pillars are constructed. Hence, either pelt 7 pebbles one by one to the pillar or drop it inside. This way, 'Rami' shall be valid to perform.

Masalan:

If you pelt two or more pebbles at a time, it will be reckoned as only one at a time. After pelting the pebbles, set aside from the rush and settle down at a comfortable place and perform a very comprehensive Duaa because this is a spot where Duaa is granted.

Many persons move away from here after pelting the stones to the First & Second 'Satan' without performing Duaa and, as such, they get bereft of the greatest blessings & benefits of Duaa here because this is one of the spots where Duaa is answered. Prophet Muhammad (PBUH) also performed Duaa here.

After Duaa, come near '**Jamar-e-Vusta**' (A Middle Devil). Perform '**Rami**' from anywhere as stated in the earlier pages standing 5 to 6 yards away from it. Then, again face the '**Qibla**' to perform the Duaa away from the rush because Duaa is granted here too.

Finally, come over '**Jamar-e-Ukba**' (A Big Devil) and here too pelt 7 pebbles one by one as stated earlier. A half flyover is constructed around it. Pelt the stones standing from the wall side. It would be easier to pelt it from on the flyover.

After pelting the pebbles to '**Jamar-e-Ukba**', return to your accommodation without any Duaa here.

Men should perform '**Rami**' before the sun-set. However, women & aged can perform it at night also if they failed to do so during the day-time due to rush over there.

Masa'el:

(1) Every pilgrim has to do '**Rami**' by his own hands. However, if one is so sick that he can't even get up, then another one can do it on his/her behalf. But, he has to perform his '**Rami**' at the outset followed by that of sick one. If one left to perform it completely, '**Dum**' is invited. It is not fair to get it done by somebody else due to the rush there because in that case it would invite a penalty.

(2) If the husband performs the 'Rami' for & on behalf of his wife due to rush, it would not be valid for her and, as such, it invites 'Dum' for such an act.

(3) 'Dum' would be invited if one hasn't performed the 'Rami' at all of all three days entirely or didn't perform it entirely of a single day or didn't pelt 4 pebbles on the first day (i.e. on 10th) or didn't pelt the 11 pebbles of the remaining days.

If one missed to pelt 3 or less than 3 pebbles from the 'Rami' of 10th onward; or/and missed to pelt 10 or less than 10 pebbles from the 'Rami' of the rest of the days, then for each of the pebbles so missed a full 'Sadqa' (i.e. 1.75 Kg wheat) would be 'Wajib' on him.

All rituals of 11th end here.

Description of 12 Jilhajj

On 12th also you have to pelt seven pebbles after 'Zawal-Time' to all three 'Satan' as you did on 11th

After the ritual of 'Rami' you can depart for Mecca Mukarramah before the sun-set. Hence, if the sun had already set down before your departure from there, it is now 'Makruh' to depart. However, if one has left for Mecca Mukarramah even after 'Magrib', it is allowed but unreasonable.

Masala : (Religious Jurisprudence)

In accordance with the 'Hanafi-Sect', if you stay at 'Mina' till 'Subah-Sadiq' on 13th you can't return to Mecca Mukarramah without performing 'Rami' and, as such, it invites a 'Dum' if this discipline is violated. (Source: Hidayah: 232-1)

The 'Masnun' (Traditional) time to perform 'Rami' on 13th starts from after 'Zawal' till sun-set. However, it is permitted if one performs it before 'Zawal' but it is unreasonable.

Besides, do perform it before the sun-set failing which it invites a 'Dum' because its time expires on the sun-set.

It is up to you either to stay or depart on 13th; but it is better to perform 'Rami' even on 13th too because the Prophet Muhammad (PBUH) also performed the same on that date.

Returning to Mecca Mukarramah

Now, you have returned to Mecca Mukarramah with all the rites & rituals of Hajj to have already been performed except a single ritual of 'Tawaf-e-Wada' yet to be performed.

Masala : (Religious Jurisprudence)

If any pilgrim drops 'Tawaf-e-Wada', It invites a 'Dum' on him/her

'Tawaf-e-Wada' is 'Wajib' which you have to perform at the final time of your departure from there to your nation.

However, 'Tawaf-e-Wada' is not 'Wajib' on those who visits Mecca with a view to performing Umrah only.

Do devote your maximum time to Umrah, 'Tawaf', recitation of the holy Quran, Remembrance of Allah etc. till you stay at Mecca Mukarramah because you won't access to this opportunity very often. It is better to perform more & more 'Tawaf' than more & more Umrah.

Do an ablution at the final time of departure from there then proceed to Haram-Sharif, perform a Final 'Tawaf' with the due intention of it being a Final One. After the final circumambulation, perform Two 'Rakat Wajib' of 'Tawaf', perform 'Duaa' at 'Multazam', drink Zam-Zam water and bid a farewell to that spot concurrently emotionally sighting the Baitullah for the final moment.

It is absolutely baseless that one can't go to 'Haram-Sharif' once one has already performed 'Tawaf-e-Wada'. In fact, this fallacy is disseminated by the ignorant ones. In fact, if one happens to get a chance one can even perform a circumambulation as well as Namaz too if time is due for it. It is 'Mustahab' to perform a circumambulation once again if one has stayed there for some time after 'Tawaf-e-Wada'.

Masala : (Religious Jurisprudence)

If you are unable to perform 'Tawaf-e-Wada' due to any reason, then the final 'Nafal-Tawaf' that you had performed after Hajj shall be reckoned as 'Tawaf-e-Wada'.

'Tawaf-e-Wada' is exempted for the women in MC Period and, therefore, they don't have to perform it. Hence, such women have to offer a very heart-felt final 'Duaa' standing near 'Babul-Wada' (A gate) or from outside of any other gate out of 'Haram-Sharif'. It is for your kind information that the Gate No. 19, outside of 'Safa-Marwa', is a vantage point to sight the 'Bairullah' very clearly.

Do pack up your luggage 2 or 3 days in advance of your departure; you would be dropped at Jlddah before 1 or 2 days of your flight. Hence, you have to pass the night at the Airport without any Custom of your luggage here.

You would reach Mumbai or Ahmedabad in around 4 hours by flight; and get your luggage passed through the Custom here.

Having reached your home-town, before proceeding to your home, at the outset, proceed to a mosque to perform Two 'Rakat' as a mark of gratitude to Allah that you have returned to your home-town safe & sound.

Recite the following Duaa while entering Into your house.

**Duaa to be recited while
entering into the house**

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا لَا يُغَادِرُ عَلَيْنَا
حَوْبًا ☆

**TAUBAN TAUBAN LI RABBINA AUBAN LA YUGADIRU
ALAYNA HAUBAN**

Translation :

"We have returned; we repent before Allah; He would forgive our all sins."

Offer Two 'Rakat' in your house also; and, thereby, express gratitude to Allah that He facilitated you to complete the whole journey safely; that he bestowed an opportunity to perform the Hajj & granted a boon of a visit to the holy grave of Prophet Muhammad (PBUH) and, finally, facilitated you to meet your relatives at your house.

Places to visit at Mecca Mukarramah**(1) The House of Khadijatul Kubra (R.A.) :**

Prophet Muhammad (PBUH) lived in this house till the time of his migration; and Hazrat Fatema (R.A.) also was born in the same house.

Some 'Ulama' write that in Mecca Mukarramah this is a best of all the houses, after the rank of 'Masjid-e-Haram', which is situated in the market outside of 'Marwah'. (Today, it is covered in the open ground).

(2) Mauladunnabi : (May peace be on him)

Prophet Muhammad (PBUH) was born in this house. Today, library and 'Madrasa' are constructed into it. This house is near the Bus-stand outside of 'Masjid-e-Haram'.

(3) Dar-e-Arkam :

This house is situated very in front of the first gate of 'Safa'. Hazrat Umar (R.A.) professed Islam at the same spot. (This is also covered in the open ground).

(4) Haja-e-Mutakallim' & Hajar-e-Muttaka :

These are the names of two stones; and they are situated in the house of Hazrat Abu Bakr Siddiq (R.A.). 'Haja-e-Mutakallim' conveyed a 'Salam' to **Prophet Muhammad (PBUH)** and 'Hajar-e-Muttaka' is a stone on which he would sit after settling it right.

(5) Jabal-e-Abu Kubais :

This mountain is situated near 'Safa'. A miracle of '**Shakkul Qamar**' (i.e. split of the moon into two by a sign by a finger) had occurred on this mountain. This is a best of all the mountains of Mecca Mukarramah.

Hazrat Ibne Abbas (R.A.) & Hazrat Mujahid (May Allah's mercy be on them) stated that this is the first of all the mountains of the world appeared on the earth. Duaa is answered here. (Today, a Royal Palace has been constructed on it.)

(6) Jabl-e-Saur:

This mountain is around four kms away Mecca Mukarramah. There is a cave on this mountain wherein Prophet Muhammad (PBUH) & Hazrat Abu Bakr Siddiq (R.A.) stayed for three days on the occasion of migration from Mecca. This cave is situated on the peak of the mountain at the height of around 1 or 1.5 mile.

(7) Jabl-e-Noor :

This mountain is around 5 kms away from Mecca Mukarramah; on which a well-known cave "Ghar-e-Hira" is situated wherein Prophet Muhammad (PBUH) used to worship before the Prophet-hood to him. The very first verse of the Quran "Iqba Bismi" was revealed on him (PBUH) on this mountain. Moreover, Prophet-hood also was assigned to him at the same location. It is easy & short to climb on this mountain.

(8) Jannatul Mualla :

This is a well-known & historical graveyard of Mecca Mukarramah, being the best of all graveyards after a rank of "Jannatul Baqi" in Madina, wherein numerous Companions

(R.A.), 'Tabain' (Those having seen the Companions of the Prophet Muhammad-PBUH-while being the believers), 'Auliyaekiram' (Very devout) etc have been engraved. Moreover, the holy grave of Khadijatul Kubra (R.A.) also has been engraved into the same graveyard. Hence, bless a 'Salam' to all of these souls resting therein.

(9) Masjid-e-Jin :

This is a mosque wherein the 'Jins' heard the holy Quran from the Prophet Muhammad (PBUH) and, consequently, professed Islam and this event is described in the holy Quran vide the 'Surah-Jin'. This mosque is nearby Jannatul Mualla Graveyard.

(10) Masjid-e-Shajarah :

This mosque is very in front of Masjid-e-Jin. There used to be a tree; which was called on by the Prophet Muhammad (PBUH) to him and, obeying his command, that tree split up the earth beneath it to rush to the service of the Prophet Muhammad (PBUH). Finally, it returned to its original location upon the instruction of the Prophet Muhammad (PBUH).

(11) Masjid-e-Tan'eem or Masjid-e-Aesha (R.A.) :

This mosque is also known as 'Masjid-e-Umrah'. Hazrat Aesha (R.A.) worn the 'Ehram' for Umrah at this spot upon the instruction of the Prophet Muhammad (PBUH). The pilgrims come into this mosque to wear the 'Ehram' for 'Nafal-Umrah'.

(12) Masjid-e-Kabsh :

This is the mosque wherein Hazrat Ibrahim (May Allah's peace be on him) operated the knife on his beloved son Hazrat Ismail (May Allah's peace be on him) to sacrifice him; but Allah sent down a calf in place of Hazrat Ismail (May Allah's peace be on him) which was, finally, sacrificed by Hazrat Ibrahim (May Allah's peace be on him).

(13) Masjid-e-Khaif :

This is the mosque of Mina where seventy (70) messengers of Allah have been buried therein.

(14) Ghar-e-Mursalat :

This cave is nearby 'Masjid-e-Khaif' and the Chapter-'Mursalat' was revealed here.

(15) Masjid-e-Inna Aa'atayna :

This mosque is also in Mina; where 'Surah-Qausar' (Inna Aa'atayna Qal Qausar) was revealed. This mosque is known as 'Masjid-d-Qausar' also. Apart from this, there are 'Masjid-e-Ra'ayah', 'Masjid-e-Ganam', 'Masjid-e-Tuba', 'Masjid-e-Uqba', 'Masjid-e-Ja'aranah' and a place where the 'Ghilaf' (Holy Cover for Baitullah) is made.

Do visit all these places. Besides, do offer 'Nafal-Namaz' in all these mosques, provided it is not a prohibited time for Namaz followed by Duaa. But do mind, lest you should miss the Namaz with Jamat (Congregation) in Masjid-e-Haram that fetches the virtues of one lac Namaz.

**NOTE: MANY OF THE ABOVE STATED PLACES ARE
EXTINCT TODAY.**

Three Types of Hajj

(1) Hajj-e-Tamattu (2) Hajj-e-Kiran (3) Hajj-e-Ifrad

Hajj-e-Tamattu has already been explained very in detail in this booklet earlier and, as such, now let's understand the method of Hajj-e-Kiran (3) Hajj-e-Ifrad also.

Hajj-e-Kiran

Wear Ehram from the spot you have to depart from viz. Mumbai or Ahmedabad or otherwise. (Kindly refer to Page No. 22 for its description). After Namaz, make an intention in a way as follows.....

اللَّهُمَّ إِنِّي أُرِيدُ الْحَجَّ وَالْعُمْرَةَ
فَيَسِّرْهُمَا لِي وَتَقَبَّلْهُمَا مِنِّي

ALLAHUMM INNI URIDUL HAJJ VAL UMRATA
FAYASSIRHUMALIVTAKABBALHUMAMINNI

Translation :

"O Allah! I make an Intention for Hajj & Umrah at a time; do make these days easy for me & accept it".

After an intention as above, recite 'Talbiyah' & 'Durud-Sharif' thrice followed by Duaa.

Now, you have entered into Ehram with all its restrictions invoked on you.

Having reached Mecca Mukarramah & entered into Haram Sharif either through 'Babul Umrah' or any other gate, perform all rituals of Umrah (Kindly refer to Page No. 46 for its description).

After the Circumambulation & 'Saee' meant for Umrah, don't get your hairs shaved off or cut down at last because you are wearing the Ehram for Hajj as well as Umrah, both, at a time and, therefore, you have to be in Ehram till the completion of Hajj with all its restrictions to have already been invoked.

After Umrah, at the first of all you have to perform 'Tawaf-e-Qudum' which is 'Sunnat' (Prophetic).

Note: The very first Circumambulation, performed by you having reached Mecca Mukarramah, is known as 'Tawaf-e-Qudum'.

Subsequently, keep on performing as many Circumambulations as time permits.

Proceed to Mina from Mecca on 8th Zilhajjah and perform all rituals of Hajj like that of 'Hajj-e-Tamattu'.

Note: You have already made an intention for 'Hajj-e-Kiran' in the beginning at the time of wearing Ehram and, as such, now no need to repeat it again.

This is a best of all categories of Hajj; and the Prophet Muhammad (PBUH) also worn the Ehram for the same category of Hajj-e-Kiran on his noble & historic occasion of 'Farewell-Pilgrimage'.

It is 'Wajib' (Obligatory) to sacrifice an animal for the pilgrims of Hajj-e-Kiran.

Performances of Hajj-e-Kiran at a glance

1	To wear the Ehram for Umrah & Hajj at a time	CC
2	To perform Circumambulation of Umrah with 'Ramal'	A part of Ritual & A must
3	'Saee' of Umrah	'Wajib'
4	'Tawaf-e-Qudum'	'Sunnat'
5	8th Zilhajjah, departure to Mina	
6	9th Zilhajjah, Wukuf-e-Arfaat	A part of Ritual & A must
7	Wukuf-e-Muzdalefa	Wajib
8	10th Zilhajjah, Jamr-e-Uqba. Ritual of Rami to a big devil	Wajib
9	Sacrifice an animal	Wajib
10	Halak or Kasar (To get the hairs cut down)	Wajib
11	Tawaf-e-Ziyarat	A part of Ritual & A must
12	Saee of Safa & Marwa	Wajib
13	Rami to all 3 Jamarat (Satan) on 11th & 12th Zilhajjah	Wajib
14	Tawaf-e-Wada at last (Farewell Circumambulation)	Wajib

Hajj-e-Ifrad

Only Hajj is performed with the Ehram worn with the intention of Hajj-e-Ifrad and, as such, Umrah is not performed prior to the Hajj.

Enter into Ehram before your departure from your place. (Kindly refer to Page No. 22-23 for its description). Remove the cloth fromon your head and make an intention as follows....

اَللّٰهُمَّ اِنِّى اُرِيْدُ الْحَجَّ فَيَسِّرْهُ لِيْ
وَ تَقَبَّلْهُ مِنِّى

**ALLAHUMM INNI URIDUL HAJJ FAYASSIRHU LI V
TAKABBALAHU MINNI**

Translation :

"O Allaht I make an intention for the Ehram of Hajj; make it easy for me and accept it."

Recite 'Talbiyah' & 'Durud-Sharif' thrice followed by Duaa. Now, you have entered into Ehram and, therefore, all the restrictions of Ehram stand invoked on you.

Having reached Mecca, very first of all you have to perform 'Tawaf-e-Qudum' which is Sunnat (Prophetic).

Subsequently, perform as many Circumambulations as time permits.

Proceed to Mina from Mecca on 8th Zilhajja and, then, perform all the rest of rituals of Hajj like that of Hajj-e-Tamattu.

You have already made an intention at the time of wearing Ehram and, therefore, now no need to make it again.

Performances of Hajj-e-Ifrad at a glance

1	To wear the Ehram for Hajj	A must
2	'Tawaf-e-Qudum'	Sunnat
3	8th Zilhajja, departure to Mina	
4	9TH Zilhajja, Wukuf-e-Arafat	A part of Ritual & must
5	Wukuf-e-Muzdalefa	Wajib
6	10th Zilhajjah, Jamr-e-Uqba. (Ritual of Rami to a big devil)	Wajib
7	Halak or Kasar (To get the hairs cut down)	Wajib
8	Tawaf-e-Ziyarat	A part of Ritual & must
9	'Saee' of Safa & Marwa	Wajib
10	on 11th & 12th Zilhajjah Rami to all 3 Jamarat (Satan)	Wajib
11	Tawaf-e-Wada at last (Farewell Circumambulation)	Wajib



Method to perform 'Witr' in Ramadhan In Haram Sharif

Those performing the Umrah in the month of Ramdhan can perform the 'Witr' as follows.

In Haram Sharif, Imaam Sahab performs Two Rakat (Units) of 'Witr' and, subsequently, performs the rest One Rakat only of 'Witr' with Jamat. In this method of Witr, Imaam Sahab performs Duaa in a standing pose after getting up from 'Ruku' (semi-prostration) and all the followers also behind the Imaam raise their hands to say Aamin.

We have to perform the initial Two Rakat behind the Imaam with an intention of Nafal and remain seated after the performance of Salam with Imaam Sahab. Further, when the Imaam Sahab gets up from Ruku to perform Duaa in the course of Third Rakat, we too have to join them to perform Duaa and say Aamin with them.

Later, perform Three Rakat of 'Witr' individually as per our method.

**Masail (Religious Jurisprudence)
about complete & Kasar (Reduced) Namaz**

- (1) The municipal corporation of Mecca Mukarrama has already included **Mina & Muzdalifa** into the circumference of Mecca Mukarrama and, therefore, both these towns are a part of Mecca Mukarrama now. Hence, it would not be considered that the pilgrims are out of the boarder of Mecca Mukarrama while performing the rituals of Hajj though they proceed to **Mina, Muzdalefa**.

Hence, it is a period of complete 15 days from the day a pilgrim reaches Mecca Mukarrama till he returns to Mecca Mukarrama after the performance of all rituals of Hajj and stays there for some days (whether they proceed to Madina Munavvara or returns to his home-country).

For an illustration :

A pilgrim reaches Mecca 4 days before the Hajj. Then, he stays at Mecca for 6 or more days after passing 5 days of Hajj at Mina-Arafat-Muzdalefa.

This way, these are $4+5+6=15$ days. Hence, a pilgrim already stands to be a Muqim (Local) as soon as he enters into Mecca Mukarrama.

Therefore, it is incumbent on him to perform, whether individually or behind any pilgrim, full Four Rakat of Farz Namaz without any reduction therein.

Hence, all the Namaz to be performed in Mina, Arafat, Muzdalefa be performed fully without any reduction therein.

If a pilgrim is 'Sahib-e-Nisab' (A rich fellow to the sight of Islamic Jurisdiction), it is 'Wajib' on him to sacrifice an animal too on the occasion of 'Edu Adha' with the choice available to him to sacrifice it either in Mecca or to get it sacrificed in his home-country. But mind it that it is necessary to sacrifice an animal pertaining to Hajj in Mina (Within the boarder of Haram).

- (2) A pilgrim, who is not to stay at Mecca Mukarrama consecutively for 15 days from the day he entered into it, till he returns (either to his home-country or to Madina), is a 'Traveler' and, therefore, it is necessary for him to offer 'Kasar' for Four Rakat of Farz Namaz, either individually or behind any pilgrim. Besides, though being a 'Sahib-e-Nisab' it is not obligatory on him to sacrifice an animal on the occasion of 'Edu Adha' due to himself being a 'Traveler'.
- (3) Suppose a pilgrim was a 'Muqim' in Mecca, but subsequently he traveled to Madina Munavara and again he came back to Mecca where he is to stay for 7 to

8 days before returning to his home-country, in such a case, this pilgrim would be considered as a 'Traveler' and, therefore, he has to offer 'Kasar' Namaz in individuality.

- (4) If a pilgrim has an intention, from the beginning, to stay at Mecca Mukarrama for 15 or more days without any intention to go to Jiddah, he would be considered as a 'Muqim'.

But if he goes to Jiddah with a view to buying something from there or as an outing or for any otherwise concern in Jiddah on the insistence of his friends and does return to Mecca Mukarrama by the same immediately following night itself, such a pilgrim would be considered as a 'Muqim' itself and, therefore, he has to perform full & regular Namaz in Jiddah also.

- (5) If a pilgrim stays at Mecca Mukarrama for 15 or more days, but he did have an intention from the beginning itself to go to Jiddah in between and, accordingly, did go to Jiddah in between without a night halt at Jiddah and does return to Mecca on the same day, in such a case, he would be considered as a 'Muqim'.

But if he halts at Jiddah for a night and returns to Mecca on the following day, he would be considered as a 'Traveler' and, therefore, he has to offer 'Kasar Namaz' in Jiddah & Mecca in individuality.

- (6) Generally, a pilgrim doesn't have to stay at Madina Munavvara for 15 days and, therefore, when he begins his journey he has to offer 'Kasar Namaz' for 'Four-Rakat Farz- Namaz' on his way to his home-country or to Madina Munavvara from Mecca Mukarrama. Besides, at Madina Munavvara also he has to offer 'Kasar-Namaz' if offered individually.
- (7) Those going to perform Umrah, generally stay for less than 15 days at Mecca Mukarrama or Madina Munavvara and, therefore, they have to offer 'Kasar Namaz' if offered individually.

However, if anyone intends to stay for 15 or more days at any of these places, he has to offer full & regular Namaz at that place.

- (8) Initially, you were a 'Traveler' in Mecca Mukarrama. But after the performance of Hajj, you have to stay at Mecca itself consecutively for 15 days till you return to your home-town and, therefore, you would be considered as a 'Muqim'.

NOTE: All these above stated 'Masail' related to Namaz have to be especially taken care of by the women while offering Namaz at their respective accommodations of stay.

Masail about Kasar Namaz :

Many ones, most particularly women, do offer full & regular Farz Namaz at their homes though being on a status of a 'Traveler'.

Let it be known that it is necessary & Wajib on the 'Traveler' to offer 'Kasar Namaz' and as such they do attain the full virtues in offering 'Kasar Namaz' itself. Therefore, only Two Rakat of Namaz itself is a real & commanded quantum of Namaz for them. For an instance, if a person offers Four Rakat for Fajar instead of only Two Rakat, it is absolutely wrong; similarly, it is 'Makru-e-Tahrimi' (Very Unfair) & a cause of sin if a 'Traveler' deliberately offers full & regular Four Rakat for Zohar, Asr & Isha 'Farz Namaz' instead of only Two Rakat applicable to him as 'Kasar-Namaz'. Therefore, it is necessary to repeat these Namaz later because even 'Sajd-e-Sahv' (A rectifying prostration) also won't make it right at all. However, excepting the Farz Namaz, 'Sunnat & Nawafil' have to be offered in full & regularly.

One has to offer full & regular Namaz behind any Imaam Sahab though it is a Farz Namaz and though he is a 'Traveler'.



Time-Table of Namaz in Mecca Mukarrama**JANUARY**

Date	Subah Sadq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:39	6:58	12:24	4:14	5:50	7:09
5	5:40	7:00	12:26	4:17	5:53	7:09
10	5:42	7:01	12:28	4:20	5:56	7:14
15	5:43	7:01	12:30	4:24	6:00	7:17
20	5:43	7:01	12:32	4:27	6:03	7:20
25	5:43	7:00	12:33	4:30	6:06	7:23

FEBRUARY

Date	Subah Sadq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:42	6:58	12:34	4:35	6:11	7:27
5	5:40	6:57	12:35	4:37	6:13	7:29
10	5:39	6:54	12:35	4:40	6:16	7:31
15	5:36	6:51	12:35	4:42	6:19	7:33
20	5:33	6:48	12:35	4:44	6:21	7:30
25	5:30	6:44	12:34	4:46	6:24	7:37

MARCH

Date	Subah Sadq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:27	6:41	12:33	4:47	6:25	7:39
5	5:24	6:38	12:32	4:48	6:27	7:40
10	5:20	6:34	12:31	4:49	6:29	7:42
15	5:15	6:29	12:30	4:50	6:31	7:44
20	5:11	6:25	12:28	4:50	6:31	7:46
25	5:06	6:20	12:27	4:51	6:34	7:48

APRIL

Date	Subah Sadq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:59	6:14	12:25	4:51	6:36	7:50
5	4:55	6:10	12:23	4:51	6:37	7:52
10	4:50	6:06	12:22	4:51	6:39	7:54
15	4:45	6:01	12:21	4:51	6:41	7:56
20	4:40	5:57	12:20	4:51	6:42	7:59
25	4:36	5:54	12:19	4:51	6:44	8:02

MAY

Date	Subah Sadiq	Sun-rise	Zawal	Aar	Sun-set	Isha
1	4:31	5:50	12:18	4:51	6:48	8:05
5	4:27	5:47	12:17	4:51	6:48	8:07
10	4:24	5:44	12:17	4:51	6:50	8:10
15	4:21	5:42	12:17	4:52	6:52	8:13
20	4:18	5:40	12:17	4:52	6:54	8:16
25	4:16	5:39	12:18	4:53	6:57	8:19

JUNE

Date	Subah Sadiq	Sun-rise	Zawal	Aar	Sun-set	Isha
1	4:13	5:38	12:18	4:55	7:00	8:23
5	4:13	5:37	12:19	4:56	7:01	8:25
10	4:12	5:37	12:20	4:58	7:03	8:27
15	4:12	5:38	12:21	5:00	7:04	8:29
20	4:13	5:39	12:22	5:01	7:06	8:31
25	4:14	5:40	12:23	5:02	7:07	8:31

JULY

Date	Subah Sadiq	Sun-rise	Zawal	Aar	Sun-set	Isha
1	4:16	5:42	12:24	5:03	7:07	8:32
5	4:18	5:43	12:25	5:03	7:08	8:32
10	4:20	5:45	12:26	5:03	7:07	8:31
15	4:23	5:47	12:27	5:02	7:07	8:30
20	4:26	5:49	12:27	5:02	7:05	8:28
25	4:29	5:51	12:27	5:02	7:04	8:28

AUGUST

Date	Subah Sadiq	Sun-rise	Zawal	Aar	Sun-set	Isha
1	4:33	5:53	12:27	5:01	7:00	8:21
5	4:35	5:55	12:27	5:00	7:58	8:18
10	4:38	5:57	12:26	4:59	7:55	8:14
15	4:40	5:59	12:25	4:58	7:52	8:10
20	4:43	6:00	12:24	4:56	6:48	8:05
25	4:45	6:02	12:23	4:53	6:44	8:00

SEPTEMBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:48	6:04	12:21	4:50	6:38	7:53
5	4:49	6:05	12:19	4:47	6:34	7:49
10	4:51	6:06	12:18	4:44	6:28	7:44
15	4:53	6:07	12:16	4:40	6:25	7:38
20	4:54	6:08	12:14	4:37	6:20	7:33
25	4:56	6:10	12:12	4:33	6:15	7:28

OCTOBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:57	6:11	12:10	4:29	6:09	7:23
5	4:59	6:13	12:09	4:26	6:06	7:19
10	5:00	6:14	12:08	4:22	6:01	7:15
15	5:02	6:16	12:07	4:19	5:57	7:11
20	5:03	6:18	12:06	4:16	5:53	7:07
25	5:05	6:20	12:05	4:12	5:49	7:04

NOVEMBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:08	6:23	12:04	4:09	5:45	7:00
5	5:10	6:26	12:04	4:07	5:43	6:58
10	5:12	6:28	12:05	4:05	5:41	6:57
15	5:14	6:31	12:05	4:03	5:39	6:56
20	5:17	6:34	12:06	4:02	5:38	6:55
25	5:20	6:38	12:08	4:02	5:38	6:55

DECEMBER

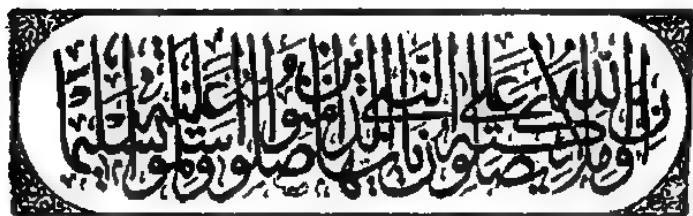
Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:23	6:42	12:10	4:02	5:38	6:56
5	5:25	6:44	12:11	4:02	5:38	6:57
10	5:28	6:47	12:13	4:03	5:40	6:58
15	5:31	6:50	12:16	4:05	5:41	7:00
20	5:34	6:53	12:18	4:07	5:44	7:02
25	5:36	6:56	12:21	4:10	5:46	7:05

NOTE: From date 01 to 04 and from 05 to 09 it remains a uniform time.

Perform 'Ishrak' after 15 minutes after the sun-rise.

**Your Presence & Salam to
Prophet Muhammad
(Peace be upon him)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط



BISMILLAHIR RAHMANIRRAHIM

**INNALAH V MALAIKATAHU YUSALLUN ALANNABIYYI,
YA AYYUHALLADHIN AAMANU SALLU ALAYHI V
SALLIMUTASLIMA**

Translation :

Verily, Allah & His angels send the Durud on the Prophet Muhammad (PBUH); so O those who believe, you too should keep on sending 'Salato-Salam' on the Prophet Muhammad (PBUH).

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِ
سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ط

**Your Presence In Masjid-e-Nabvi &
Roze-Aqdas (Noble Grave)
(Peace be upon him)**

Fazall (Importance)

- (1) Excepting Masjid-e-Haram, 'Masjid-e-Nabvi' is the best of all the mosques of the world.
 - (2) It is stated in a Hadith Sharif that anyone who performs One Namaz in this mosque fetches the virtues of Fifty Thousands Namaz.
 - (3) It is stated in a Hadith that anyone who has performed consecutively Forty Namaz with Jamat in this mosque, has attained the salvation from the hell & hypocrisy.
 - (4) The **Prophet Muhammad (PBUH)** stated that the area between my resting place & my 'Mimbar' (Pulpit) is one of the Gardens of the Paradise which is called '**Riyazul Jannat**'.
 - (5) He (PBUH) further stated that my 'Mimbar' shall be staged on 'Hauz-e-Kausar'.
 - (6) Hazrat Ibne Umar (R.A.) is reported to have been said by the **Prophet Muhammad (PBUH)** that my intercession stands Wajib for those who has visited my grave.
-
-

- (7) **Prophet Muhammad (PBUH)** said that whosoever has performed the Hajj and visited my grave after my death, this fellow is such as if he had visited me during my life.
- (8) It is further stated that whosoever has performed the Hajj and didn't visit me, such fellow has exerted injustice on me.
- (9) **Prophet Muhammad (PBUH)** said I do reply to the Salam of those who comes to my grave and conveys Salam to me
- (10) Whosoever visits me in Madina only with a view to attaining its virtues, that is to he doesn't cherish any other intention, such fellow would be in my neighborhood on the Day of Judgment and I would be his interceder.
- (11) **Prophet Muhammad (PBUH)** said whosoever exercised the patience on the troubles of Mecca Mukarramah & Madina Munavvara, I would be a witness & interceder for him on the Day of Judgment.
- (12) **Prophet Muhammad (PBUH)** said 'Two Hajj-e-Mabrur' (Accepted Hajj) are recorded for those who have performed the Hajj, intended to visit me and also intended to attain the privileges of my mosque.
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-

- (13) It is stated in a Hadith that the Angels of Mercy appear to welcome with the gifts; and give him various glad-tidings; and also shower the plates of Noor (Divine Light) on those who enter into the city of Madina reciting Durud-Sharif on the **Prophet Muhammad (PBUH)** as well as observing the 'Sunnat' of him (PBUH).
- (14) Those who died in Haramain-Sharifain shall get up on the Day of Judgment among the comforted & peaceful.

**Returning to Madina-Munavvara
from Mecca Mukarrama**

If you have reached Mecca Mukarrama too early from the Days of Hajj, you would be brought to Madina Munavvara before the Hajj after some days of stay at Mecca Mukarrama in order to visit the Holy Grave of the **Prophet Muhammad (PBUH)**. However, if this is not the case then you would be brought to Madina Munavvara for the same concern after the Hajj.

Madina Munavvara is around 485 kilometers away from Mecca Mukarrama and, hence, a journey by bus takes around 8 to 10 hours.

Go to the office of Maullim in Mecca Mukarrama to get a stamp affixed on your passport to go to Madina Munavvara.

If you go to Madina Munavvara before Hajj, you have to return from there to Mecca Mukarrama in 9 or 10 days and, hence, do carry a couple of dresses, two pieces of cloth of Ehram, some vessels, a blanket etc. with you. Moreover, since it is a journey of around 8 to 10 hours, do carry some Zam-zam water in your water-bag as well as some snacks; and let the rest of your goods be in Mecca Mukarrama itself.

Do board into a bus fixed by the Maullim to travel to Madina Munavvara; and keep on reciting Durud-Sharif very excessively throughout your journey to Madina Munavvara. Further, during your stay at Madina Munavvara, do recite Durud-Sharif as much as possible.

When a fellow recites Durud-Sharif once, he attains 40 benefits; i.e. 10 sins are wiped out, 10 virtues are recorded, 10 mercies descend on him and 10 stages are upgraded for him in the paradise.

Hazrat Ammar Ibne Yasir is reported to have been said by the **Prophet Muhammad (PBUH)** that Allah has deputed a particular angel on my grave who is enabled to hear the conversations of whole of the humanity; hence, if anyone recites Durud-Sharif, that angel shall convey that Durud-Sharif to me with his & his father's name till the Day of Judgment that "so & so fellow being a son of so & so fellow has sent Durud on you".

You have to offer 'Kasar-Namaz' and you would reach Madina Munavvara in around 8 to 10 hours of traveling.

Mind it that you have to make an intention before proceeding to Madina Munavvara that 'I am going to visit the holy grave of the **Prophet Muhammad (PBUH)** as well as to offer Namaz in Masjid-e-Nabvi'.

On your reaching there, if Namaz-Time is due then do offer Namaz in Masjid-e- Nabvi (Peace be upon him). Then, return to your spot of accommodation. Take a bath or make an ablution, wear a nice or new dress. It is preferable to wear the white dress because the **Prophet Muhammad (PBUH)** preferred the white dress in his life. In short, get prepared with the perfume applied as you do on the occasion of Eid.

Let it be known that some Ulama (Clerics) write it as an etiquette to discharge 'Sadqa' on this occasion i.e. give away some 'Sadqa' before entering into Masjid-e-Nabvi and keep on reciting Durud-Sharif persistently while entering into the mosque.

Keep it in your mind that you are going into the holy & noble Court of the holiest & noblest dignity being the best of all of the humanity at large, being a leader of the messengers of Allah, being better than the angels; and the spot of his holy grave is the best of all the places on the earth. The portion of the earth attached to the holiest body of the **Prophet Muhammad (PBUH)** is better than even Baitullah, Arsh, Qurshi and even so much so that it is better than all the objects on the Heavens & on the earth.

Enter into Masjid-e-Nabvi (Peace be upon him) through 'Bab-e-Jibrail' (Name of the gate bearing 60 No.) reciting Durud-Sharif. If there prevails rush at this gate, you may enter through gate No 1 or any other gate.

Enter with your right foot reciting the following Duaa

Duaa to be recited to enter into Masjid-e-Nabvi (Peace be upon him)

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ
اللَّهِ، رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي
أَبْوَابَ رَحْمَتِكَ. ☆

BISMILLAH! VASSALATU VASSALAMU ALA
RASULILLAH! RABBIGFIRLI ZUNUBI VAFTAH LI ABVAB
RAHMATIK

Moreover, make an intention for 'Aiteka' as well as follows

"NAVAYTUL AITEKAF MA DUMTU FI HAZAL MASJID"

This way, you have entered into 'Riyazul Jannat' in Masjid-e-Nabvi (Peace be upon him).

'Riyazul Jannat' is a location between the holy grave of the **Prophet Muhammad (PBUH)** and his **Mimber (Pulpit)**.

Let it be known that the white pillars of **'Riyazul Jannat'** are made of **'Sang-e-Marmar'** (Marbles) and carpets of green colour are spread out there. Of course, the entire area of **'Masjid-e-Nabvi'** (Peace be upon him) is a treasure of very very immense blessings & benefits; but this particular portion is a very exception & noble piece of that immense blessings & benefits. Moreover, certain Ulama are of the view that this portion is, in fact, a portion of the paradise itself which was brought down by Hazrat Adam (A.S.) likewise **'Hazr-e-Aswad'**.

And it would be carried back to the paradise on the Day of Judgment. Performance of Namaz in this portion is as if you have performed it in the paradise; and, in turn, to perform Namaz in this portion is a cause of an entry into the paradise.

If it is a **'Makruh'** Time, one should wait till its expiry to offer Two Rakat **'Tahiyatul Masjid'** preferably reciting **Qul Ya ayyuhal Kaferun** in the first Rakat and **Qul Huwallahu Ahad** in the second Rakat. Moreover, offer Two more Rakat as a mark of gratitude to Allah that He has facilitated to you to visit the holy grave of the **Prophet Muhammad (PBUH)**. Don't proceed to the holy grave without performing **'Tahiyatul Masjid'**. Do join the **'Jamat'** (Congregational Prayer) if it is already being performed, as it would compensate the status of Namaz of **'Tahiyatul Masjid'**.

After the completion of Namaz & Duaa, now, proceed on towards the holiest grave reciting Durud-Sharif & observing the perfect decorum & discipline with your gaze fixed downward out of reverence, meekness, submission etc.

When you appear before the holiest grave of him (PBUH), stand there with your gaze down thinking that the holiest face of the **Prophet Muhammad (PBUH)** is in front of me and he (PBUH) is looking at me, he is well aware of my presence here, he (PBUH) is listening to my 'Salat-o-Salam' and he is responding my 'Salat-o-Salam'.

There are three grills in front of the holiest grave, the first & the third grills are of no concern. The middle grill bears three holes on it. It is the holiest grave of the **Prophet Muhammad (PBUH)** in front of the first hole, Hazrat Abu Bakr Siddiq (R.A.) & Hazrat Umar Farook (R.A.) are resting in front of the second & third grill respectively.

Stand away from the grill at a distance of around 5 to 6 hands; and recite 'Salat-o-Salam' very very modestly, respectfully, humbly and so softly that your voice reaches up to the holiest grave of him (PBUH).

It is not permitted to touch or kiss the grill of the holiest grave of him (PBUH); and it is also an utter indiscipline to recite 'Salam' very loudly.

Whenever you appear there to recite the 'Salam', keep on reciting the following wordings of 'Salam' till your mood allows.

A brief & easy Salam (Salutation)

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ
 اَلْسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ
 اَلْسَّلَامُ عَلَيْكَ يَا شَفِيْعَ اللّٰهِ
 اَلْسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللّٰهِ
 اَلْسَّلَامُ عَلَيْكَ يَا اَيُّهَا النَّبِيُّ
 وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ، اَلصَّلٰوةُ
 وَ اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

ASSALAMU ALAYK YA RASULALLAH

ASSALAMU ALAYK YA HABIBALLAH

ASSALAMU ALAYK YA SHAFIALLAH

ASSALAMU ALAYK YA KAHIR KHALIQUILLAH

ASSALAMU ALAYK YA AYYUHANNABIYU V
RAHMATULLAH V BARAKATUH

ASSALATU V SAALAMU ALAYK YA RASULALLAHI

And present this Salam too :

اَلسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ اَلسَّلَامُ عَلَیْكَ يَا حَبِیْبَ اللّٰهِ
اَلسَّلَامُ عَلَیْكَ يَا خَیْرَ خَلْقِ اللّٰهِ اَلسَّلَامُ عَلَیْكَ يَا خَیْرَةَ اللّٰهِ
مِنْ جَمِیْعِ خَلْقِ اللّٰهِ اَلسَّلَامُ عَلَیْكَ يَا سَیِّدَ وُلْدِ اَدَمَ اَلسَّلَامُ
عَلَیْكَ يَا اَیُّهَا النَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ يَا رَسُوْلَ اللّٰهِ
اِنِّیْ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِیْكَ لَهُ وَ اَشْهَدُ اَنَّكَ
عَبْدُهُ وَ رَسُوْلُهُ وَ اَشْهَدُ اَنَّكَ يَا رَسُوْلَ اللّٰهِ قَدْ بَلَغْتَ
الرُّسَالَةَ وَ اَدِیْتَ الْاِمَانَةَ وَ نَصَحْتَ الْاُمَّةَ وَ كَشَفْتَ الْغُمَّةَ
فَجَزَاكَ اللّٰهُ عَنَّا خَیْرًا جَزَاكَ اللّٰهُ عَنَّا اَفْضَلَ وَ اكْمَلَ مَا
جَزَا بِهِ نَبِیًّا عَنْ اُمَّتِهِ اَللّٰهُمَّ اِنِّیْهِ الْوَسِیْلَةَ وَ الْفَضِیْلَةَ وَ
الدَّرَجَةَ الرَّفِیْعَةَ وَ اَبْعَثْهُ الْمَقَامَ الْمَحْمُوْدَ الَّذِیْ وَعَدْتَهُ
اِنَّكَ لَا تُخْلِفُ الْمِیْعَادَ وَ اَنْزِلْهُ الْمَنْزِلَ الْمُقَرَّبَ عِنْدَكَ
سُبْحَنَكَ ذُو الْفَضْلِ الْعَظِیْمِ ☆

ASSALAMU ALAYK YA RASULALLAH, ASSALAMU ALAYK YA HABIBALLAH, ASSALAMU ALAYK YA KHAIR KAHLOQILLAH, ASSALAMU ALAYK YA SAYYAD VULDE AADAM, ASSALAMU ALAYK AYYUHANNABIYU V RAHMATULLAHI V BARAKATUHU, YA RASULALLAH INNI ASH-HADU ANNAK ABDUHU V RASULUHU V ASH-HADU ANNAKA YA RASULILLAHI QAD BALLAGT RISALATA V ADYATAK AMANATA V NASHATALA UMMAT, V KASHAFATAL GUMMAT, F JAZAKALLAHU ANNA KHAIRAN, JAZAKALLAHU ANNA AFZAL V AKMALA MA JAZA BIHI NABBIYAN AN UMMATIHI, ALLAHUMM AATI SAYYIDINA V RASULAK MUHAMMADANIL VASILAT, VAL FAZILAT VADDARAJAT RAFIAT, VABASHUL MAKAMAL MAHMUD NILLADHI VA'ADATAHU, INNAKA LA TUKHLEFUL MIAAD, V ANZILHUL MAZILAL MUKARRAB INDAK, SUBHANAK ZUL FAZLIL AZIM, YA RASULILLAHI ASALU KASHSHFA'AT V ATVASSALU BIK ILALLAHI FI AN AMUT MUSLIMAN ALAAMILLATIK V SUNNATIK.

It is also narrated to recite the following in front of the holy grave:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

**INNALLAH V MALAIKATAHU YUSALLUN ALANNABIYYI
YA AYYUHALLADHIN AAMANU SALLU ALAYHI V
SALLIMUTASLIMA.**

☆ **صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُولَ اللّٰهِ**

Then, recite "sallallahu alayka ya rasulallah" 70 times. On this recitation, an angel says: "O, offspring of Aadam, May Allah send His mercies on you", and his all wishes are fulfilled.

Then, perform Duaa very solemnly, submissively & sincerely and urge for an intercession on it of the **Prophet Muhammad (PBUH)**.

DUA:

O, **Prophet Muhammad (PBUH)**, I urge you for your intercession in my favour; and at your behest I supplicate to Allah that may my death occur while myself being a Muslim; and following your Way of Life; and following your Sunnat.

If somebody has requested you to convey the Salam on his behalf and if you have promised him/her to do so, then it is 'Wajib' (obligatory) on you to convey his/her Salam. Hence, you have to convey it in a way....

Salam on behalf of a particular one

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ
مَحْبُوْبٍ عَلٰى بْنِ اَمِيْرٍ عَلٰى يَسْتَشْفِعُ
بِكَ اِلٰى رَبِّكَ ☆

“ASSALAMU ALAYK YA RASULALLAHI MIN
MAHBUB ALI AMIR ALI YASTASHFIU BIK ILA ARABBIK”.

Replace the name of a fellow who has requested you in place
of my name. If many ones have requested you to convey the
Salam, then say it in a way....

Salam on behalf of many ones

اَلْسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ مِنْ جَمِيْعٍ
مَنْ اَوْصَانِي بِاَلْسَّلَامِ عَلَيْكَ ☆

“ASSALAMU ALAYK YA RASULALLAHI MIN JAMIYI MAN
AUSANI BISSALAME ALAYK”.

After Salam & Duaa to the Court of the Prophet Muhammad (PBUH), move little towards the right hand side by a distance of 1 hand to appear in front of the second hole on the grill; and present the Salam to the first Governor, Hazrat Abu Bakr Siddiq (R.A.) in a way....

**Salam in favour of Hazrat Abu Bakr Siddiq
(May Allah be pleased with him)**

الْسَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ وَ ثَانِيَهُ
فِي الْغَارِ وَ رَفِيقَهُ فِي الْأَسْفَارِ وَ أَمِينَهُ عَلَى
الْأَسْرَارِ أَبَا بَكْرٍ الصِّدِّيقِ جَزَاكَ اللَّهُ عَنْ
أُمَّةٍ مُحَمَّدٍ خَيْرًا ☆

ASSALAMU ALAYK YA KHALIFAT RASULILLAH! V
SANIYAHU FIL GARI V RAFIQAHU FIL ASFARI V AMINAHU
ALAL ASRARI ABABAKRI NISIDDIQ JAZAKALLAHU AN
UMMATI MUHAMMADIN KHAYRA.

Translation :

O, Khalifa (care-taker) of the Prophet Muhammad (PBUH)! May peace be on you, being his Companion in the

cave, being his Companion in his journeys; and faithful to his secrets; may peace be on you, Abubakr Siddiq (R.A.); and may Allah grant the best of rewards to you for the sake of the community of the Prophet Muhammad (PBUH).

A brief & easy Salam

اَلْسَّلَامُ عَلَیْكَ يَا خَلِیْفَةَ رَسُوْلِ اللّٰهِ
 اَلْسَّلَامُ عَلَیْكَ يَا اَبَا بَكْرٍ الصِّدِّیْقِ ^{رضی}☆

**ASSALAMU ALAYK YA KHALIFATA RASULILLAH
 SALLALLAHU ALAYHI VASALLAM, ASSALAMU ALAYK
 YASAYYIDNA ABABAKRINI SIDDIQ (R.A.)**

Keep on repeating these above words for as many times as your mood supports. Now, move little towards the right hand side to appear before the third hole there; and present the Salam to the Second Governor of the believers, Hazrat Umar Farooq (R.A.).

**Salam in favour of Hazrat Umar Farooq
(May Allah be pleased with him)**

اَلْسَّلَامُ عَلَیْكَ يَا اَمِیْرَ الْمُؤْمِنِیْنَ عُمَرَ
الْفَارُوْقِ الَّذِیْ اَعَزَّ اللّٰهُ بِهٖ الْاِسْلَامَ اِمَامَ
الْمُسْلِمِیْنَ مَرْضِیًّا حَیًّا وَ مَیِّتًا جَزَاكَ اللّٰهُ
عَنْ اُمَّةٍ مُّحَمَّدٍ ﷺ خَیْرًا ☆

**ASSALAMU ALAYKUM YA AMIRUL MUMININ
UMARQILLADHI A'AZALLAHU BIHIL ISLAM, IMAMAL
MUSLIMIN MARDIYYAN HAYYAV V MAYYITIN
JAZAKALLAHU AN UMMATI MUHAMMADIN (S.A.W.)
KHAYRA.**

Translation :

O, leader of the believers-Umar Farooq (R.A.) may peace be on you, through whom Allah has bestowed the prestige to the Islam; made you the leader of the Muslims, you are preferred by Allah, while being alive as well as after death. May Allah grant the best of rewards to you for the sake of the community of the Prophet Muhammad (PBUH).

A brief & easy Salam

اَلْسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ-اَلْسَّلَامُ
عَلَيْكَ يَا عُمَرَ الْفَارُوْقُ ☆

ASSALAMU ALAYK YAAMIRUL MUMININ (R.A.)

ASSALAMU ALAYK YAUMAR FAROOQ (R.A.)

Now, move little towards left hand side by a distance of a half hand and stand in between both the governors; and convey Salam to both of them at a time in a way....

Salam to both Khulfa (Governors) at a time

اَلْسَّلَامُ عَلَيْكُمَا يَا صَاحِبَيْ رَسُوْلِ اللّٰهِ وَ
وَزِيْرَيْهِ جَزَاكُمَا اللّٰهُ اَحْسَنَ الْجَزَاءِ
جَنَّاكُمَا نَتَوَسَّلُ بِكُمَا اِلَى رَسُوْلِ اللّٰهِ
ﷺ لِيَشْفَعَ لَنَا وَ يَدْعُوَ لَنَا رَبَّنَا اَنْ يُحْيِيَنَا
عَلَى مِلَّتِهِ وَ سُنَّتِهِ وَ يَخْشَرْنَا فِيْ زُمْرَتِهِ وَ
جَمِيْعَ الْمُسْلِمِيْنَ-اٰمِيْن ☆

**ASSALAMU ALAYKUMA YA DAJIA RASULILLAH V
ZIRYAH I JAZAKUMULLAH AHSANAL JAZA-E-
JINAKUMA NATAVASSALU BIKUMA ILA RASULILLAH
SALLALLAHU ALAYHI VASALLAM LIYSHAFI LANA V
YADUV LANA RABBANA AYYUHYIYNA ALA MILLATIHI V
SUNNATIHI V YAHSHURANA FI ZUMRATIHI V JAMIAL
MUSLIMIN, AAMIN**

Translation:

O those sleeping with the Prophet Muhammad (PBUH), May peace be on both of you; May Allah grant the best of rewards to both of your associates & to your both governors. We have appeared here to the service of both of you with a view to making you interceders towards the Prophet Muhammad (PBUH) for a matter that May the Prophet Muhammad (PBUH) perform an interceding for us and may he perform Duaa to Allah that May He keep us alive on your Sunnat & on your religion and that May He resurrect us & all Muslims on the Day of Judgment with the group of the Prophet Muhammad (PBUH). Aamin

After bidding Salam to both these dignitaries, again appear in front of the holy grave of the Prophet Muhammad (PBUH). Recite Durud-Sharif followed by the Glorification to the Almighty Allah; and express gratitude to Allah that He has bestowed you this greatest occasion today.

Then, perform Duaa at the behest of the Prophet Muhammad (PBUH); and urge him for his interceding. Besides, perform Duaa in favour of yourself, your parents, teachers, all relatives, friends etc and complete your supplication on the word Aamin. It would be easier for you to convey Salam if you stand & stick to a wall in front of the holiest grave.

After presenting Salam to both of them, if you are unable to again appear in front of the holiest grave of the Prophet Muhammad (PBUH) due to rush prevalent over there, you should exit from there through the gate.

You should regard your presence in Madina Munavvara to be a greatest boon of Allah and, therefore, you should keep on conveying Salam to the Prophet Muhammad (PBUH) and both the associates of the Prophet Muhammad (PBUH) after every Namaz or whenever you get feasibility for the same.

Dedicate your maximum possible time to the recitation of Durud-Sharif till you stay in Madina Munavvara.

It is reported by Hazrat Sahal Bin Abdullah (R.A.) to have been said by the Prophet Muhammad (PBUH) that whosoever recites the following Durud Sharif for 80 times after Asr-Namaz on Friday, his sins of 80 years shall be wiped out and the virtues of 80 years are recorded.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَ

عَلَى آلِهِ وَسَلِّمُوا تَسْلِيمًا. ﴿﴾

**ALLAHUMM SALLI ALA MUHAMMADI NINNABIYYIL
UMMIYYI VA'ALAAALIHIV SALLALIM TASLIMA.**

As it is an act of virtue to see at the Qa'aba Sharif, similarly it is also an act of virtue to see at the holiest grave & the green doom of the **Prophet Muhammad (PBUH)**. Therefore, don't leave any deficiency in rendering your sight gratified & blessed out of looking at it.

There lies a room of a 'Woman of the Paradise' being **Hazrat Fatema Zohra (R.A.)** in front of **Bab-e-Jibrail**. Therefore, convey a Salam to her from the gate of that room because, according to some Ulama, the holy grave of that Woman of Paradise also lies in the same room.

A bird sanctuary has been constructed in **Masjid-e-Nabvi**. In fact, this is a location where the people, who used to arrive there in order to learn about the Islam religion during the era of the **Prophet Muhammad (PBUH)**, used to stay; which is known as **Suffah**. Hence, offer Nafal-Namaz at this location.

Try your full capacity to offer Namaz in **Riyazul Jannat** in **Masjid-e-Nabvi** as well as to complete the complete recitation of the holy Quran also in **Masjid-e-Nabvi**.

The timings for women to offer 'Nafal-Namaz' in '**Riyazul-Jannat**' are from Ishrak-Timing till 11 in the morning; and from 2 to 3 in the afternoon.

Even if a woman can't perform 40 Namaz in the Masjid-e-Nabvi due to her MC Period, she attains the same benefits & privileges as are availed by the man.

There are 8 pillars in Riyazul-Jannat of the Masjid-e-Nabvi that carry very many blessings & significance and, therefore, do offer Nafal- Namaz nearby each pillar of it.

Eight Divinely Blessed pillars of Masjid-e-Nabvi

(1) Sutun-e-Hannana :

This is a best of all places, there used to exist a date-trunk on this place; the Prophet Muhammad (PBUH) used to lean on it while delivering a 'Khutba' (Sermon). But, subsequently, when the Mimber was built up to deliver the sermon, the Prophet Muhammad (PBUH) moved on it and, consequently, that Mimber started crying very loudly which was heard by all those present there. Hence, when the Prophet Muhammad (PBUH) put his holy hand on it, it ceased crying. The Prophet Muhammad (PBUH) buried it there itself.

(2) Sutun-e-Aalsha:

Hazrat Aaisha (R.A.) narrated to the Prophet Muhammad (PBUH) that there is a particular spot in this mosque; hence if the people come to know about its exceptional blessings & significance, there may occur so much stampede of the people that it necessitates to conduct a Draw-System to offer Namaz on it.

Therefore, Hazrat Abdullah Ibne Zubair (R.A.) insisted on Hazrat Aaisha (R.A.) to point out that particular location and it is 'Surun-e-Aaisha'. Besides, it is stated in a Hadithi that Duaa is answered here at this location.

(3) Sutun-e-Abu Lubabah :

Hazrat Abu Lubabah was a well-known Companion of the Prophet Muhammad (PBUH); who happened to commit a mistake, due to which he got himself fastened with this pillar; and he took an indomitable oath that 'so long as Allah didn't forgive my mistake, I would remain fastened' (with this pillar). Consequently, Allah sent down an 'Aayat' (A Verse) in the Quran on the Prophet Muhammad (PBUH) exonerating his mistake. As a result, the Prophet Muhammad (PBUH) himself untied him from the said pillar by his own blessed & holy hands. Therefore, you too should offer Two Rakat at this particular spot to get your evils & sins pardoned by Allah seeking His salvation.

(4) Sutun-e-Sarir :

This is a particular spot where the Prophet Muhammad (PBUH) used to perform Aitekaf; and a bed used to be rolled out for him at night on the same spot.

(5) Sutun-e-Hars :

When the Prophet Muhammad (PBUH) used to disappear into his room, any of the Companions used to patrol over here.

(6) Sutun-e-Wufud :

The ambassadors & their colleagues, that used to arrive from the foreign countries, used to be entertained, most particularly, on this spot; and **the Prophet Muhammad (PBUH)** used to hold the parleys with them here. Besides, he (PBUH) used to teach them the Islam religion and, consequently, people used to enter into the fold of Islam at his very holiest hands here.

(7) Sutun-e-Tahajjud :

At night, when the people would disperse, a carpet used to be rolled out here on which **the Prophet Muhammad (PBUH)** used to offer Tahajjud. However, this pillar is extinct today as it has been covered into the holy room.

(8) Sutun-e-Jibrail :

Hazrat Jibrail (May peace be on him), in most of the cases, used to appear here with a Revelation on **the Prophet Muhammad (PBUH)**. (However, both these pillars are inside now.)

NOTE: There are special 11 gates for the women to enter into the Masjid-e-Nabvi bearing the No as 13, 14, 16, 17, 23, 24, 25, 26 28, 29 & 30.

A visit to Jannatul Baqi

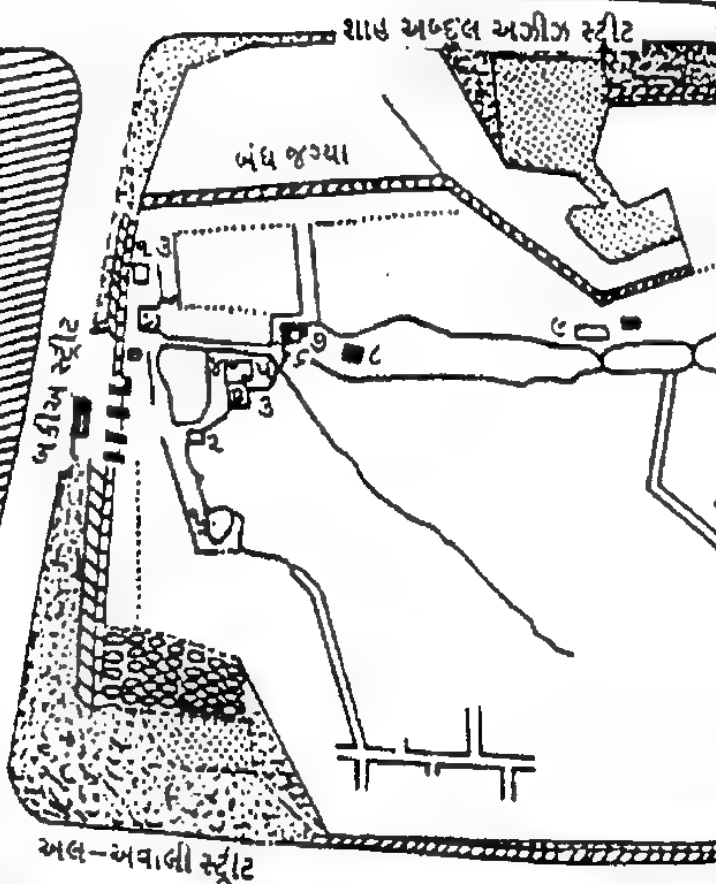
This is a best of all graveyards of the world at large; wherein hundreds of thousands of the honourable Companions, 'Tabein', and Devout Slaves of Allah etc. have been at rest. This is the graveyard; wherein the honourable beloved sons of the Prophet Muhammad (PBUH), the honourable chaste wives of the Prophet Muhammad (PBUH), Honourable Foster Mother Halima (R.A.), the honourable beloved daughters of the Prophet Muhammad (PBUH), the honourable sisters of the honourable father of the Prophet Muhammad (PBUH) & his special servant etc. have been buried. As is reported in a narration, the holy grave of Hazrat Sayyida Fatema (R.A.) too has been buried here in this graveyard. It is Mustahab to visit this noblest graveyard daily, if possible, or specially on Friday.

Whenever you visit any graveyard, very first of all, recite "Assalamualaykum, Ya Ahlal Qubur." Then, bless them all buried therein by reciting **Audho.... Bismillah** followed by **Sureh Fateha**, followed by **Qul huwallahu** thrice. However, one can recite more than what is stated here. You can bless them by declaring as 'O Allah, May the blessings & virtues of what I have recited reach to the soul of the Prophet Muhammad (PBUH) & all those in this graveyard.' (Else, you may bless it with a particular name you desire.)

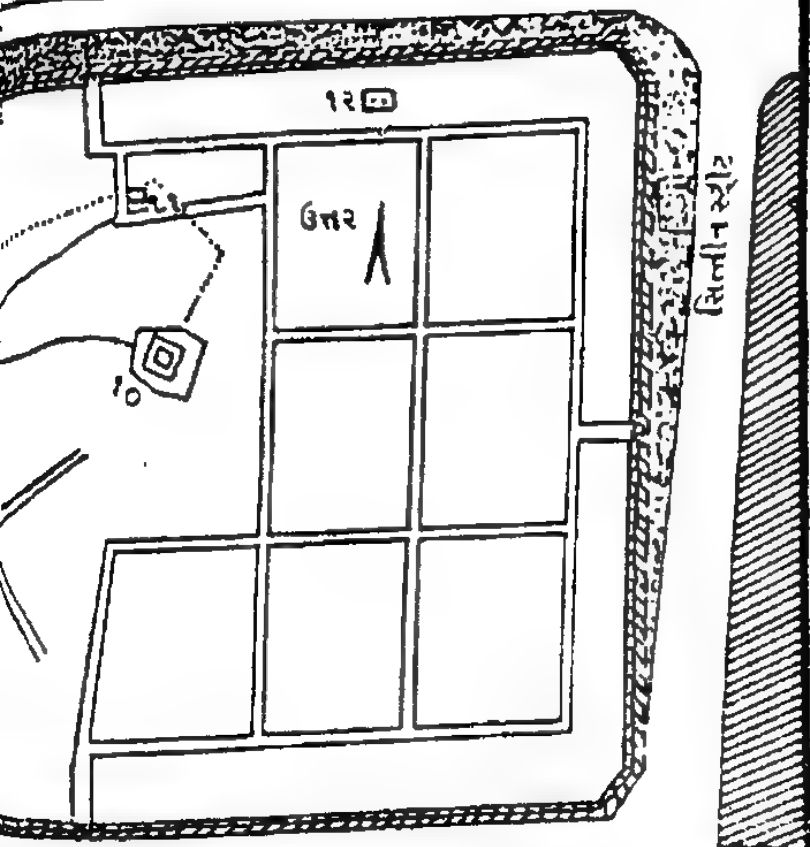
The Prophet Muhammad (PBUH) said: I won't enter into the paradise till I accompany all those in the Baqi.

The gate of Jannatul Baqi is opened after Fajar & Asr Namaz.

:- A diagram of



Jannatul Baqi :-



Graves & description of Jannatul Baqi

The graves bearing No. 1 to 13 outlined in the diagram belong to those whose information is abstracted from the reliable source; and its description is as follows.

1. The graves of Ahl-e-Bait:

They are Hazrat Abbas (R.A.) Bin Abdul Muttalib (The uncle of **The Prophet Muhammad, PBUH**), The leader of the women being Hazrat Fatema Zohra (R.A.), Hasan Bin Ali (R.A.), Ali Bin Hussain (R.A.), Zainul Aabedin, Jafre Sadiq Bin Muhammad Bakar (R.A.).

2. The honourable daughters of The Prophet Muhammad, PBUH.

They are Umme Kulsum (R.A.), Ruqaiyyah (R.A.), Zainab (R.A.).

3. The chaste wives of The Prophet Muhammad, PBUH)

They are Sayyida Aaisha Siddiqa (R.A.), Sauda Binte Zama'ah, Hafsah Binte Farooq-e-Aazam, Umme Salmah, Zuvairiyah, Umme Habibah, Zainab Binte Khuzaimah, Zainab Binte Jahash (R.A.)

4. Hazrat Aqil Bin Abi Tal b (R.A.), Abdullah Bin Jafar (R.A.)

5. Hazrat Sa'ad Bin Ab' Vaqqas (R.A.)

6. Hazrat Malik Bin Anas (R.A.)

7. Hazrat Naafila Maula Abdullah Bin Umar (R.A.)
8. Hazrat Ibrahim Bin Muhammad (PBUH), Usman (R.A.), Bin Mazun, Abdurrehman Bin Auf (R.A.), Abu Umamah, Asad Bin Zurarah, Khunais Bin Huzeifah, Fatema Binte Asad (Mother of Hazrat Ali (R.A., & aunt of the Prophet Muhammad-PBUH),
9. The martyrs of 'Uhad' (R.A.)
10. Hazrat Usman Bin Affan (R.A.)
11. Bibi Halima Sa'adiyyah (R.A.)
12. Hazrat Abu Saeed Khudri (R.A.)
13. Safiyyah (R.A.) Binte Abdul Muttalib (The sister of Prophet Muhammad's father-PBUH)

Having entered into the graveyard, recite the Salam as follows followed by Durud-Sharif :

SALAM :

اَلْسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْبَقِيعِ يَا اَهْلَ الْجَنَابِ الرَّفِيعِ
اَنْتُمْ السَّابِقُونَ وَنَحْنُ اِنْ شَاءَ اللّٰهُ بِكُمْ لَاحِقُونَ
نَسْئَلُ اللّٰهَ لَنَا وَلَكُمْ الْعَافِيَةَ يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ
وَيَرْحَمُ اللّٰهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَاخِرِينَ اَللّٰهُمَّ
اغْفِرْ لِاَهْلِ الْبَقِيعِ الْغَرَقَةِ اَلْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ
اللّٰهِ وَبَرَكَاتُهُ

ASSALAMU ALAYKUM YA AHLAL BAQIA YA AHLAL JABIRRAFIA, ANTUMUSSABEQUN V NAHNU INSHA-ALLAH BIKUM LAHIKUN, NASALULLAH LANA V LAKUMUL AAFIYAH YAGFIRULLAHU LANA V LAKUM V YARHAMULLAHUL MUSTAQDIMIN. ALLAHUMMAGFIRLI AHLI BAQI IL GARQADI, ASSALAMU ALAYKUM V RAHMATULLAHI V BARAKATUHU

Translation :

O those in the Baki! O those of the highest station! May there be peace on you, you had preceded us; and we are Insha-Allah to meet you. We seek comfort for you & us from Allah; may Allah forgive us & you; and may Allah show His mercy on those preceded us & following us. O Allah! Forgive those in Baki-e-Garkad. May peace, blessings & Barkat (Divine Benefits) of Allah be on you.

A visit to the martyrs of the battle of Uhad

It is preferable to visit the Uhad on Thursday

Depart after the Fajar-Namaz to visit the Uhad so that you can easily return by Zohar. The mountain of Uhad is around three miles distant from Madina Munavvara.

This is such a blessed mountain about which the Prophet Muhammad (PBUH) said:

"Uhad is the mountain which loves us; and we love it." Besides, it is stated in a Hadith that Uhad would be one of the gates of the paradise.

This is the very spot where the battle of Uhad was fought; and where the Prophet Muhammad (PBUH) got wounded. Besides, this is the spot where 70 Companions (R.A.) have been at serene rest today. The holy grave of Hazrat Hamzah (R.A.) also lies here. The Prophet Muhammad (PBUH) said Hazrat Hamzah (R.A.) would be a leader of all the martyrs on the Day of Judgment. Visit the holy graves of others also apart from the holy grave of Hazrat Hamzah (R.A.). However, you have to visit these holy graves of these Islamic heroes with such a time-planning that you may not happen to miss any Namaz in Masjid-e-Nabvi.

Mosques of Madina Munavvara

(1) Masjid-e-Kuba :

This is the mosque constructed very first of all in Madina Munavvara; situated around three miles away from the inhabitation. However, today this mosque has been enveloped into the inhabitation of the people. This is a best of all the mosques of the world after the rank accorded to Masjid-e-Haram, Masjid-e-Nabvi & Masjid-e-Aqsa. Besides, this mosque is spoken about even in the holy Quran too.

The foundation of this mosque had been laid down by the holiest & blessed hands of the Prophet Muhammad

(PBUH). The Prophet Muhammad (PBUH) said the virtues of offering Two Rakat in this mosque are equivalent to that of one (1) Umrah.

Therefore, if possible, do go to Masjid-e-Kuba daily. A motorist shall ride you there & drop you nearby Masjid-e-Nabvi for 10 Riyal.

Very first of all, offer Two Rakat Tahiyatul-Masjid in Masjid-e-Kuba followed by Two Rakat with an intention of Nafal-Umrah. Kindly, don't wash your hands off this very golden opportunity; and, as such, do visit this mosque daily.

(2) Masjid-e-Juma :

This is the mosque where the Prophet Muhammad (PBUH) led the very first Friday Prayer of Islam in this mosque.

(3) Masjid-e-Gamamah

This mosque is known as Masjid-e-Musalla also. The Prophet Muhammad (PBUH) led the Namaz for both the Eid.

(4) Masjid-e-Fatah :

The Prophet Muhammad (PBUH) performed Duaa at this spot for three days viz. Monday, Tuesday & Wednesday on the occasion of the battle of trenches; and his (PBUH) Duaa was, of course, answered by the Almighty Allah which culminated into a very horrible tornado that compelled the enemies of Islam for no option but to run away from that spot due to the said wrath of Allah. Hence, finally the Muslims secured victory over the enemies of Islam. Besides, the other mosques also have been built up surrounding this mosque after the names of Hazrat Abubakr Siddiq (R.A.),

Hazrat Umar Farooq (R.A.), Hazrat Ali (R.A.) & Hazrat Salman Farsi (R.A.) So, do offer Two Rakat & Duaa in each of these mosques towards Tahiyatul-Masjid.

(5) Masjid-e-Qiblatain :

This title means a mosque of Two Qibla (Directions). One of the Mehrab in this mosque faces Baitulmuqaddas also. Once **the Prophet Muhammad (PBUH)** was leading the Namaz of Zohar or Asr facing the First Qibla i.e. Baitulmuqaddas and, meanwhile after the completion of Two Rakat, a verse of the holy Quran got revealed on him dictating a change of Qibla (direction) from Baitulmuqaddas to Baitullah. Hence, **the Prophet Muhammad (PBUH)** turned his position from Baitulmuqaddas to Baitullah during the course of Namaz itself, consequently, all of his followers also turned themselves towards Baitullah.

(6) Masjid-e-Fazih :

This mosque is known as Masjid-e-Shams also. The word 'Fazih' means the wine of dates. Once Hazrat Abu Ayyub Ansari (R.A.) was drinking the wine at this spot with his associates and he came to know that a verse of the holy Quran has got revealed prohibiting the wine and, as such, he drained out all the pots of wine there.

Apart from the mosques stated above, do visit the other mosques also namely Masjid-e-Siqiya, Masjid-e-Sajda, Masjid-e-Ijabah, Masjid-e-Ubay, Masjid-e-Bani Haram etc and offer Namaz therein towards Tahiyatul Masjid as well as perform Duaa too.

Blessed wells of Madina Munavvara

There are numerous wells of water surrounding Madina Tayyabah bearing the blessings of the **Prophet Muhammad (PBUH)** to some extent. But among all these wells, seven (7) of them are more famous. Hence, do visit these wells also and drink their water as a mark of **Barkat (Divine Blessings)**.

(1) Bir-e-Aris :

This well is situated nearby **Masjid-e-Kuba**. Once the **Prophet Muhammad (PBUH)** arrived here and sat down there dangling his holiest legs into this well. He (PBUH) drank the water of this well, made an ablution with the water of this well and dropped his holiest spit also into this well. However, this well is deserted today.

(2) Bir-e-Rumah :

This well is towards the North Direction from **Masjid-e-Qiblatain**. It is around three miles distant from Madina Munavvarah. In the beginning, a Jew was its owner who used to sell its water. The Muslims were in an extreme crisis for water at that time. Hence, **Hazrat Usman (R.A.)** bought this well from that Jew and rendered it as a Public Charity. Therefore, this well is known as **Bir-e-Usman** also.

(3) Bir-e-Gars :

This well is around half a kilometer distant from **Masjid-e-Kuba**. The **Prophet Muhammad (PBUH)** had made an ablution with the water of this well; and the leftover of the water, after the ablution, was dropped into it.

Once, he (PBUH) dropped his holiest spit as well as some honey also into this well.

In accordance with the will of the Prophet Muhammad (PBUH), his holiest dead body (PBUH) was bathed also with the water of the same well.

(4) Bir-e-Buzah

This well is situated nearby a Shami-gate into the garden. The Prophet Muhammad (PBUH) dropped his holiest spit into this well; and performed Duaa for Barkat.

During the era of the Prophet Muhammad (PBUH) when somebody fell sick, he used to be bathed with the water of this well and, as a blessing thereof, the Almighty Allah would cure that sick.

(5) Bir-e-Bassah

This well is situated nearby Jannatul Baki. The Prophet Muhammad (PBUH) washed his holiest head with the water of this well. Subsequently, the leftover of the water, after washing his holiest head, as well as the water that trickled from his holiest head, both, was dropped again into this well by the Prophet Muhammad (PBUH).

(6) Bir-e-Haa

This well is in front of Bab-e-Masjid outside the castle. There used to be the garden of Abu Talha (R.A.). The Prophet Muhammad (PBUH) would arrive here and drink its water. When a verse of the holy Quran 'Lan Tanalul Birr' was revealed, upon the revelation of this verse, Hazrat Abu Talha (R.A.), according to the guidelines of the Prophet Muhammad

(PBUH), donated this well as well as his garden to his relatives. The translation of this verse is "By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love" However, this well has been encompassed into the recent construction of Masjid-e-Nabvi.

(7) Bir-e-Ahan

This mosque is situated little away from Masjid-e-Kuba nearby Masjid-e-Shams; the Prophet Muhammad (PBUH) made an ablution with the water of this well; he dropped his holiest spit too into it and performed Duaa for its Barkat.

Apart from the wells as stated above, many other wells are there which you should pay a visit to and drink their water as well. (However, all these wells have been sealed today.)

Returning to Mecca Mukarrama from Madina Munavvara

So long as you remain present in Madina Munavvara, do offer every Namaz with Jamat (Congregation) in Masjid-e-Nabvi followed by sending the Salam to the Prophet Muhammad (PBUH) & his both the associates.

You had already arrived & visited Madina Munavvara before the Hajj. Hence, at the expiry of your period of stay at Madina Munavvara, when you have to return to Mecca Mukarrama, go to Masjid-e-Nabvi to bid the last & final farewell-Salam.

Take a bath or make an ablution, wear the Ehram, women too have to wear the Ehram and offer Two Rakat-Nafal Namaz either in Riyazul Jannah or anywhere else with an intention of an Ehram of Umrah. Upon the completion of this Namaz, remove the piece of cloth from the head and make an intention of Umrah.

Women too have to enter into Ehram as explained above. Kindly, read the methods of wearing the Ehram as explained in the preceding pages.

If you don't have to enter into Ehram from here, just recite the final Farewell-Salam and ride into the bus without Ehram for Mecca Mukarramah.

There appears a mosque on the way to your destination named **Masjid-e-Bir Ali** where all the buses also halt. You would find all the facilities made available here viz. for a bath as well as for an ablution. Majority of pilgrims do wear the Ehram from this point and, as such, you too should wear the Ehram from here and, having reached Mecca Mukarramah, perform all the rituals to the point of removal of Ehram.

All companions of your journey should proceed very very solemnly & in a perfect discipline, rectitude & decorum reciting the Durud-Sharif to finally appear to the holy grave of the the Prophet Muhammad (PBUH) and to bid the final Farewell-Salam to him (PBUH).

After the Salam to this highest & noblest dignitary of the world at large till the Doomsday (PBUH), beg from Allah very solemnly, sincerely and utterly crying to Him because the crying & begging at this spot is a cause of getting our Duaa granted by Allah. Recite the following Duaa at last.

Duaa :

"OAllah! Don't make this my august entry to the service of the **Prophet Muhammad (PBUH)** to be a last & final; instead make it a cause of my repeated arrival here."

"OAllah! Do grant us the meeting & neighbourhood too of the **Prophet Muhammad (PBUH)** by Your mercy itself on the Day of Judgment as You have availed to us by Your mercy a visit to the holy grave of the **Prophet Muhammad (PBUH)** in the world. Do accept our Hajj & visits and do facilitate us to return to our family member safe, sound & with the virtues earned.

Depart from this noble Court covetously sighting the holiest grave of the **Prophet Muhammad (PBUH)** & the green doom of it with your eyes flooded with the tears of emotional exit from here. Now, ride into your vehicle to travel to Mecca Mukarramah. Do discharge charity as much as possible at the time of departure from there.

Do offer Kasar-Namaz on the way to Mecca Mukarramah and, having reached there, perform circumambulation, Sae'e. Besides, after getting your hairs shaved off, remove the Ehram then.

Buy the dates of your choice from Madina Date Market. You would find the tins as well as packers of the tins there itself for the dates to be carried to Mecca Mukarramah.

If you have to depart to your home-country straightway from here via Jiddah, there isn't any need for Ehram.

Time-Table of Namaz at Madina Munavvara**JANUARY**

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:44	7:06	12:25	4:09	5:45	7:06
5	5:46	7:07	12:27	4:12	5:48	7:08
10	5:47	7:07	12:29	4:15	5:51	7:11
15	5:47	7:07	12:31	4:19	5:55	7:15
20	5:47	7:06	12:33	4:23	5:49	7:18
25	5:47	7:00	12:34	4:26	6:03	7:21

FEBRUARY

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:45	7:03	12:35	4:31	6:08	7:25
5	5:44	7:02	12:36	4:34	6:10	7:27
10	5:41	7:59	12:36	4:37	6:14	7:30
15	5:39	6:55	12:36	4:40	6:17	7:33
20	5:35	6:52	12:35	4:42	6:20	7:35
25	5:32	6:48	12:35	4:44	6:22	7:38

MARCH

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:28	6:44	12:34	4:46	6:25	7:40
5	5:25	6:40	12:33	4:47	6:27	7:42
10	5:20	6:36	12:32	4:49	6:29	7:44
15	5:15	6:31	12:31	4:50	6:31	7:46
20	5:10	6:26	12:29	4:51	6:33	7:49
25	5:04	6:21	12:28	4:52	6:35	7:51

APRIL

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:47	6:13	12:26	4:53	6:38	7:54
5	4:52	6:09	12:24	4:54	6:40	7:57
10	4:47	6:05	12:23	4:54	6:42	7:59
15	4:41	6:00	12:22	4:54	6:44	8:02
20	4:36	5:55	12:21	4:55	6:46	8:05
25	4:31	5:51	12:20	4:55	6:49	8:08

MAY

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:25	5:47	12:19	4:56	6:51	8:12
5	4:22	5:44	12:18	4:56	6:53	8:15
10	4:17	5:41	12:18	4:57	6:56	8:19
15	4:14	5:38	12:18	4:58	6:58	8:22
20	4:11	5:36	12:18	4:58	7:01	8:26
25	4:08	5:34	12:19	4:59	7:03	8:29

JUNE

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:05	5:33	12:19	5:01	7:07	8:33
5	4:04	5:32	12:20	5:02	7:08	8:36
10	4:04	5:32	12:21	5:03	7:10	8:38
15	4:04	5:32	12:22	5:04	7:12	8:40
20	4:04	5:33	12:23	5:05	7:13	8:41
25	4:06	5:34	12:24	5:06	7:14	8:42

JULY

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:08	5:36	12:25	5:07	7:15	8:43
5	4:09	5:38	12:26	5:08	7:15	8:42
10	4:12	5:40	12:27	5:08	7:14	8:41
15	4:15	5:42	12:28	5:09	7:13	8:39
20	4:18	5:44	12:28	5:09	7:12	8:37
25	4:21	5:46	12:28	5:08	7:10	8:34

AUGUST

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:26	5:50	12:28	5:07	7:06	8:29
5	4:29	5:51	12:28	5:06	7:04	8:26
10	4:32	5:54	12:27	5:04	7:00	8:21
15	4:35	5:56	12:26	5:02	6:56	8:16
20	4:38	5:58	12:25	5:00	6:52	8:11
25	4:41	6:00	12:24	4:47	6:48	8:06

SEPTEMBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:44	6:02	12:22	4:53	6:41	7:58
5	4:46	6:04	12:20	4:50	6:37	7:54
10	4:49	6:06	12:19	4:46	6:32	7:48
15	4:51	6:07	12:17	4:42	6:26	7:42
20	4:53	6:09	12:15	4:38	6:21	7:36
25	4:55	6:11	12:13	4:34	6:16	7:31

OCTOBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	4:57	6:13	12:11	4:29	6:09	7:25
5	4:59	6:15	12:10	4:26	6:05	7:20
10	5:10	6:17	12:09	4:22	6:00	7:16
15	5:03	6:19	12:07	4:18	5:56	7:11
20	5:05	6:21	12:07	4:14	5:51	7:07
25	5:07	6:24	12:06	4:10	5:47	7:03

NOVEMBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:11	6:28	12:05	4:06	5:42	6:59
5	5:13	6:30	12:05	4:03	5:40	6:57
10	5:15	6:34	12:06	4:01	5:37	6:55
15	5:18	6:37	12:06	3:59	5:35	6:54
20	5:21	6:40	12:07	3:58	5:34	6:53
25	5:24	6:44	12:09	3:57	5:33	6:52

DECEMBER

Date	Subah Sadiq	Sun-rise	Zawal	Asr	Sun-set	Isha
1	5:28	6:48	12:11	3:57	5:33	6:53
5	5:30	6:51	12:12	3:57	5:33	6:54
10	5:33	6:54	12:14	3:58	5:34	6:55
15	5:36	6:58	12:17	4:00	5:36	6:57
20	5:39	7:00	12:19	4:02	5:38	6:59
25	5:41	7:03	12:22	4:04	5:41	7:02

Masala on buying the objects

While buying anything from Mecca Mukarramah or Madina Munavvarah, do cherish an intention that our shopping from here is a means of income for the dealers here on which they sustain economically. It is because if their economic condition is well sound, they can live here peacefully & comfortably on this sacred land of the world and, at the receiving end, we would stand to be real cause of it. Hence, if you happen to buy something from here rather comparatively costly, it is also in a category of a sort of Sadqa; even so much so that you should buy something rather costly with the same intention of Sadqa itself (Fazail-e-Hajj).

Behave nicely, humanly & hospitably with the residents of Madina Munavvarah. Hence, even if you happen to sight a particular immorality in their behavior, you should overlook it instead of criticizing it.

It is stated in a Hadith that whosoever intends to behave wickedly with the residents of Madina Munavvara, would stand dissolved like the salt gets dissolved into the water. **The Prophet Muhammad (PBUH)** said: May there be the curse of Allah, the curse of the angels, the curse of all the people of whole the world on those who cause the trouble to the residents of Madina Munavvarah; neither any of his 'Fariza' (Obligatory Deed of Virtue) nor any 'Nafal' (Non-obligatory Deed of Virtue) is accepted (of such wicked persons).

There isn't anything in whole the world better than the water of **Zam-zam** from Mecca Mukarramah & **Dates** from Madina Munavvarah to be gifted to the people.

The polson doesn't affect due to eating the dates of Madina Munavvarah (Muslim Sharif).

It is never fair that some people buy & bring Tape Recorder, TV, Radio, VCR etc. from there and use it as well as facilitate others too to use it in their whole life.

In fact, they went to perform the Hajj but, at the receiving end, they return with a garland of sins & vices around their necks as a consequence of buying & bringing such instruments.

Funeral prayer

"QULLO MAN ALAYHA FAAN"

Whatever is there in the world is bound to get eliminated.
(Source: Quran)

During your stay in Mecca Mukarramah & Madina Munavvarah, almost after each Farz-Namaz an announcement is made regarding a Funeral Prayer.

Regarding the funeral prayer, the Prophet Muhammad (PBUH) said: Whosoever offers the funeral prayer, attains the virtues equivalent to the mountain of Uhad; and whosoever goes to the graveyard and remains there present till burial, attains the virtues equivalent to two mountain of Uhad
(Source: Abudawood: Page 451)

Tow Obligatory Rituals are there in the Funeral Prayer

(1) To say Four Takbir, hence, if you miss any of these four Takbir, Namaz would not be a valid one.

(2) To offer Namaz in a standing pose

Method to perform Namaz

After standing in a row of Namaz, make an intention that 'I am offering Namaz for the salvation of this dead; for the sake of Allah, I am facing the Qibla, behind this Imaam'.

Then, an Imaam shall say **Allahu Akbar** loudly, so, his followers behind have to say the same rather softly and set your hands as we, generally, do in Namaz. Recite the following Duaa.

The Duaa to be recited after the first Takbir

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَّاكَ وَلَا
إِلَهَ غَيْرُكَ ☆

**“Subhanakallhum v bihamdik v tabarakasmuk v ta'ala
jadduk v jalla sanauk vala ilaha gauruk”.**

Then, Imaam would say the second Takbir, so, the followers behind too have to say the same Takbir rather softly. Recite the following Duaa.

The Duaa to be recited after the second Takbir :

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ
 كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَّ عَلٰى اٰلِ
 اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ، اَللّٰهُمَّ بَارِكْ
 عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ
 عَلٰى اِبْرَاهِيْمَ وَّ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
 حَمِيْدٌ مُّجِيْدٌ ☆

"ALLAHUMMA SALLI ALAA MUHAMMADIV V ALA AALI MUHAMMADIN KAMA SALLAYTA ALA IBRAHIM V ALA AALI IBRAHIM INNAKA HAMIDUMMAJID. ALLAHUMM BARIK ALAA MUHAMMADIV V ALAA AALI MUHAMMADIN KAMA BARAKTAALAA IBRAHIM VALAA AALI IBRAHIM INNAKA HAMIDUMMAJID."

Then, Imaam would say the third Takbir loudly, so, the followers behind too have to say the same Takbir rather softly. Recite the following Duaa if the dead is an adult male or female.

Duaa to be recited after the third Takbi:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَ شَاهِدِنَا وَ
 غَائِبِنَا وَ صَغِيرِنَا وَ كَبِيرِنَا وَ ذَكَرْنَا وَ
 اُنْثَانَا، اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلٰى
 الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى
 الْاِيْمَانِ ☆

"ALLAHUMMAGFIR LI HAYYINA V MAYYITINA V
 SHAAHEDENA V GAEBENA V SAGIRENA V KABIRENA V
 ZAKARENA V UNSANA ALLAHUMM MAN AHYAYTAHU
 MINNA FA-AHYIHI ALAL ISLAM V MAN TAVAFFAYTAHU
 MINNA FATAVAFFAHU ALAL IMAAN."

Recite the following Duaa after the third Takbir if the
 dead is a minor boy:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَ اجْعَلْهُ لَنَا اَجْرًا وَ
 ذَخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا ☆

"ALLAHUMMAJ ALHU LANA FARTAV VA-AJALHU LANA
 AJRAV V ZUKHRAV VAJ ALHU LANA SHAFIAVV V
 MUSHAFFA'A."

Recite the following Duaa after the third Takbir if the dead is a minor girl :

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَّ اجْعَلْهَا لَنَا اَجْرًا
وَّ ذُخْرًا وَّ اجْعَلْهَا لَنَا شَافِعَةً وَّ مُشَفَّعَةً ☆

"ALLAHUMMAJ ALHA LANA FARTAV VAJ ALHA LANA
AJRAV V ZUKHRAV VAL ALHA LANA SHAFIAVV V
MUSHAFFA'A."

Maqala:

If the funeral prayer is offered even by a single woman, 'Farz-e-Kifaya' (Compensatory Obligation) shall stand discharged for all.

If women are present there in Haram-Sharif, it is allowed to offer the funeral prayer for them.

Hadith:

Hazrat Anas Bin Malik is reported to have been said by the Prophet Muhammad (PBUH): Whosoever offers the morning prayer (Fajar), then remains obsessed into the Remembrance of Allah till the sun-rise; and after the sun-rise, offers Two Rakat, he is granted the virtues of a complete Hajj & Umrah. (Source: Tirmizi Sharif)

Offer Two Rakat of Nafal-Ishrak almost after 15 minutes after the sun-rise, i.e. offer it after the sun getting shining.

**The necessary guidance for
the pilgrims going by the flight**

Nowadays, the pilgrims have to go to Hajj by the flight itself as the sea-route has already got ceased. Hence, you can perform the Hajj either through the Hajj committee with the due submission of the Hajj-candidacy or through joining with any Tour Operator.

Those going through the Hajj Committee should collect their all requisite papers & documents from the Hajj Office viz. Ticket, Passport, Draft etc. Besides, get it photocopied in three numbers for each of it and preserve it very safely. Always keep the original papers & photocopies with you in the separate hand-bags. Moreover, make it doubly-sure that your name etc. is correctly & duly written on each of the papers because any error therein would plunge into a trial & trouble. Wear the Ehram when you have to reach to the Ahmedabad or Mumbai airport; and also offer Two Rakat-Nafal as stated earlier. Don't make any intention right now; instead you have to make an intention, recite Talbiyah when your flight takes off and, thereby, enter into the Ehram.

Having entered into the airport, load your luggage into the trolley lying over there and stand in a queue to get your luggage weighed. Stick a particular sticker on each of your luggage reflecting your identity; and deposit your luggage with the authority. Be it noted that each of your bags bears your name, address etc. fully coupled with a particular colour of a ribbon or otherwise to mark your goods' identity. Stick a sticker even on your hand-bag too to be kept with you. You would be issued your particular Boarding Card, which you ought to keep & carry in your hand-bag safely.

Here, there is Bank also from where you would be given the Riyal currency at your disposal of choice, in exchange of the Indian currency, so that you can meet the expenses in Jiddah.

Now, stand in a queue for the Emigration Clearance. Then, wait for boarding into your flight after getting through the security check-up. Besides, you would be handed over the snacks-packets too. If you haven't offered the Namaz till moment, offer it here with an intention of Ehram; but enter into Ehram with your intention as well as recitation of Talbiyah when the flight takes-off. When you are signaled to board into the flight, stand in a queue to board into it very comfortably & sincerely and, finally, assume your seat in the flight.

Take care of your ablution in the flight and do offer the Farz Namaz upon its due time at the rear of the flight.

You would be distributed a packet of the scented handkerchief in the flight to get refreshed; but you must not use it to clean the face etc; else it would invite a Dum on you. You would land on the Jiddah Airport within four hours of the flight.

Jidda is a gate-way to Mecca Mukarramah. Hence, legal procedures shall be carried out separately for the male & female and, as such, hand over the Passport & the other papers of the women to the women accompanying you at this juncture, which they have to take care of in their personal hand-bags.

You would be allowed to exit from the Jiddah Airport only after the physical verification of your Passport as well as Medical Fitness Report pertaining to the injections administered.

You would be carried to the Airport Hall from here where all sorts of facilities viz. Toils, Ablution etc. are made available. So, make an ablution and offer the Farz Namaz, if not offered yet, or offer it now, if its time is due, as the case may.

You would be led to another hall from here, male & female separate from each other. Here, a stamp shall be affixed on your Passport coupled with the execution of the rest of official formalities.

Subsequently, you would proceed to the third hall where you would find whole your luggage scattered all around. Hence, identify your luggage and collect it altogether as you have to get through the Custom Process of your luggage here. Therefore, put your each of the luggage on the stable and get it passed through the Custom.

Mind it, the Custom Process is very stringent here and, therefore, don't be in-charge of the luggage of anyone else because none knows what is packed inside.

Get your each of the luggage signed by the Custom Inspector including even your hand-bag as well.

After the completion of the Custom Process, re-pack your luggage completely and, now, exit from here. Outside, you would get your Passport with all the details of your whole journey viz. the Bus No. to travel to Mecca Mukarramah, your building No, room No, Moallim's address etc.

If your Passport carries the air-ticket inside, remove it here because an In-charge of Moallim shall take your Passport in his custody which would be returned to you only while going to Jiddah.

Get together outside of the airport very comfortably at a particular location with your luggage and wait for a bus to travel to Mecca Mukarramah. Besides, do note down the number of the pillar where you are sitting.

Here, you would find a Bank too. Hence, get your draft en-cashed here in the Bank. Besides, get the signature of the women pilgrims on the back of the Drafts and get it en-cashed by yourself. Verify the Riyal given to you and preserve it safely.

When the particularly allotted bus arrives, get your luggage loaded into it by any coolie and travel by the same bus. You don't have to pay any charge to the collie or ticket for travelling by this bus.

An In-charge of your Maullim shall take your Passport in his custody; and you would be handed over a wrist belt bearing the name & address of your Maullim which you ought to always keep wearing around your wrist so that, if you get astray, you can safely find an access to the location of your Maullim's office.

Having reached your spot of accommodation, settle down your luggage and, then, prepare to proceed to the performance of the rituals of Umrah. Hence, stipulate a particular time with an In-charge of your Maullim and proceed to perform the same either with him or with any fellow being well learned of these rituals of Umra. Finally, remove your Ehram after the completion of all rituals thereof.

So long as you stay here, dedicate your maximum time to the circumambulations, recitation of the Quran, Remembrance of Allah etc.

When your departure from Mecca to India is due, you would be dropped to Jidda Airport before around 36 hours.

You would have to stay overnight at the Airport itself with your all luggage collected altogether.

When an announcement regarding your flight's take off is made, load your luggage into a trolley and stand in a queue to get weighed. Each pilgrim is allowed to carry 35 Kg of weight free of any duty. Don't get the cans of water of Zam-zam weighed as it is exempted from any duty on it. However, there won't be any Custom Process to be conducted here.

Keep your Passport in your hand and board into the flight upon the announcement very comfortably. You would reach Ahmedabad or Mumbai Airport within 5 hours of flight.

Single out the luggage belonging to you and get it passed through the Custom and, then, exit from there with your luggage to be pulled by the trolley.

Given the rush, chaos, hectic situation, It is preferable to perform the Hajj during the young phase of life itself.

It is noticed that those going to perform the Hajj through the Hajj Committee carry the kitchen-items with them and, as such, much of the valuable time of the women get drained out in cooking the food there which does adversely affect the time-dedication to the Remembrance of Allah by all forms. Instead, buy the ready-made food from Mecca Mukarramah, Madina Munavvarah, Mina etc. though it may add little to the total cost of Hajj but it would be very easy & comfortable for you; or you may consult any Tour Operator to arrange for the meal.

Do exercise maximum care & precaution to consume the foods during these five days of Hajj lest you should fall sick and, consequently, happen to face the troubles in performing the Hajj Rituals.

May the Hajj-Umrah be blessed to you



**Method for women to perform Namaz
In Haram Sharif with congregation**

It is not Wajib for the women to perform Namaz with congregation and, therefore, they should perform the same at home itself. It is stated in a Hadith that the women performing Namaz at their home is better than performing the same in Masjid-e-Nabvi.

If a woman desires to offer Namaz in Haram Sharif behind the Imaam Sahab, she should perform the same as follows.

(1) She has to make an intention in a way that, for example, 'I am offering Two (or three or four, as the case may be) Rakat Namaz of Fajar (or Zohar or Asr or Magrib or Isha, as the case may be) for the sake of Allah, behind this Imaam, facing the Qibla.' When the Imaam says **Allahu Akbar**, women too have to say the same and set the hands as we generally do.

(2) After setting the hands as above, we have to recite nothing but **Sana** only because while being led in congregational Namaz, we don't have to recite either **Alhandu** or any other Surah in the Namaz and, as such, we have to be just standing & following Imaam silently. It is because the followers don't have to recite the holy Quran. The recitation by the Imaam compensates the recitation for & on behalf of all.

(3) The Imaam shall recite the Quran audibly in the Farj Namaz of Fajar, Magrib & Isha; but we have to just listen to it calmly.

The Imaam shall recite the Quran inaudibly in the Farz Namaz of Zohar & Asr; but in this case also we have to be just standing behind him silently after our personal recitation of Sana only with the hands to have already been set down.

(4) When Imaam Sahab proceeds to Ruku upon the recitation of **Allahu Albar**, we too have to follow him to Ruku. We have to recite **Subhan-Rabbial-Azlm** at least thrice.

(5) When Imaam Sahab gets up from Ruku upon the recitation of '**Sami Allahuliman Hamida**', we too have to follow him. After getting up from Ruku, we have to recite '**Rabbana Lakal Hamd**' once. (We don't have to recite '**Sami Allahuliman Hamida**'))

(6) When Imaam Sahab proceeds to the first Sajda upon the recitation of '**Allahu Akbar**', we too have to follow him with the recitation of '**Allahu Akbar**'. We have to recite '**Subhan Rabbial A'ala**' thrice.

(7) When Imaam Sahab gets up from Sajda upon the recitation of '**Allahu Akbar**', we too have to get up with the recitation of '**Allahu Akbar**' and, then, remained seated silently. We have to perform the second Sajda also as the first one.

(8) When Imaam Sahab gets up from the second Sajda upon the recitation of '**Allahu Akbar**', we too have to get with the recitation of '**Allahu Akbar**'.

This way, you have to follow Imaam Sahab for the second Rakat also. If you are offering the Farj-Namaz of Fajar, you have to sit for Qaeda following the Imaam Sahab and recite 'Attahiyat', 'Durud-e-Ibrahim' & 'Durud-e-Ma'ashura' and, then, complete the Namaz with the recitation of 'Assalamu Alaykum Varahmatullah' following the Imaam Sahab.

(9) If the Farz Namaz carries Three or Four Rakat, you have to sit for Qaeda after Two Rakat and recite only 'Attahiyat'. You have to get up following Imaam Sahab after Two Rakat upon his recitation of 'Allahu Akbar' for the third Rakat. This way, you have to sit for Qaeda following the Imaam Sahab and recite 'Attahiyat', 'Durud-e-Ibrahim' & 'Durud-e-Ma'ashura' and, then, complete the Namaz with the recitation of 'Assalamu Alaykum Varahmatullah' following the Imaam Sahab.

(10) If you have missed one or two Rakat behind the Imaam Sahab, you have to sit for Qaeda and recite only 'Attahiyat' and be seated without any further recitation. When Imaam Sahab says 'Assalamu Alaykum Varahmatullah' to complete the Namaz, we have to get up individually reciting 'Allahu Akbar' to complete our missed units of Namaz. After getting up for the missed units, we have to recite 'Sana' followed by 'Alhamdu' and further followed by any Surah of the Quran. Then, you have to perform Ruku, Sajda etc. as usual to complete your Namaz.

Method for women to perform Friday Prayer In Haram Sharif

- (1) Very first of all, offer Four Rakat Sunnat (If Khutba has already got started being delivered, postpone it to later time)
- (2) Listen to the Khutba (An Address on Friday)
- (3) Offer Two Rakat Farz behind the Imaam Sahab with an intention of Friday-Prayer
- (4) Offer Four Rakat Sunnat after the Farz Namaz.
- (5) Again offer Two Rakat Sunnat
- (6) Again offer Two Rakat Nafal. Hence, you have to offer, in total, 14 Rakat and then beg from Allah.

If you offer the Juma at home, you have to offer 12 Rakat as we generally do for regular Zohar Namaz at home.

Duaa carring forty Rabbana

Following are the wordings of Duaa at Arafat & all other locations

**Audhu billahi minash-shaytanirrajim,
Bismillahirrahmanirrahim**

**Allahumma salli a'ala sayyidina v maulana muhammadinln
nabiiyyil ummiiyyil v a'ala aalihi v barik v sallim**

- (1) O our Lord! Do accept the deeds of us, Verily You are the Knower & Listener.
- (2) O our Lord! And make us obedient to Your commandments; and make a group obedient to You from our offspring too; and show us the benefits & blessings of the performance of Hajj; and do forgive us, Verily none

but You is there to concede to our apology, being the most Merciful.

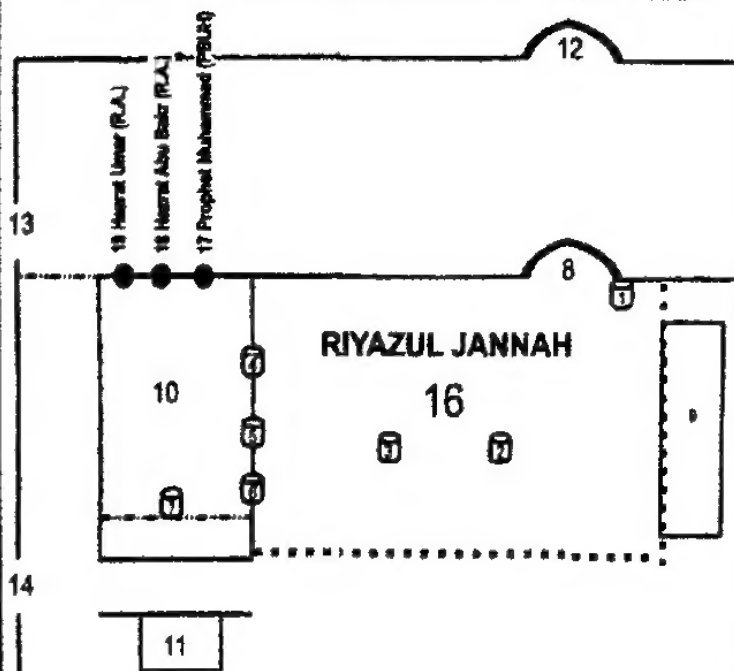
- (3) O our Lord! Grant us the privileges & goodness in the world as well as in the Hereafter; and salvage us from the fire of Hell.
 - (4) O our Lord! Do instill the patience in our hearts; and do stabilize our feet; and do help us against the community of infidel.
 - (5) O our Lord! Don't punish us, if we make any error or miss
 - (6) O our Lord! And don't impose the heavy burden on us; as You did on the peoples preceding us.
 - (7) O our Lord! And don't make us lift such burden that we are unable to; and do condone us; and do grant us salvation; and do show mercy to us; None but You are our Lord; and, hence, do help us against the infidels.
 - (8) O our Lord! Don't turn our hearts to (disobedience) whereas You have already showed us the true path; and do grant us the mercy from You; none but Yourself are to Grant everything.
 - (9) O our Lord! It is beyond any doubt that on a particular Day, You are to assemble none but all; of course, Allah never breaches His covenant.
 - (10) O our Lord! We have believed in You; so forgive our sins; and save us from the torment of hell.
 - (11) O our Lord! We have believed in what You have sent down; and we have surrendered to the messenger (Peace be upon him); so, consider us to be from among those who believed in You.
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- (12) O our Lord! Do forgive our sins and what we have trespassed in our actions; and stabilize our feet; and help us against the community of disbeliever.
- (13) O our Lord! Of course, You haven't created all these for futility. You are free from all defects; so, save us from the torment of the hell.
- (14) O our Lord! Whosoever You plunge into the hell, of course, gets disgraced; and none is there to help the sinners.
- (15) O our Lord! We came to know that an announcer announces to the believers: 'Believe in your Lord, so we have believed in You.
- (16) O our Lord! Now, forgive our sins; and distance from us the vices of us; and cause us to die with the pious.
- (17) O our Lord! And do grant us what You have promised us to grant through Your messengers; and don't disgrace us on the Day of Judgment; verily You don't breach Your covenant.
- (18) O our Lord! We have believed in You; so, consider us from among the believers.
- (19) O our Lord! Send down a dish from the Heavens that it be a Day of Eid for our preceding & succeeding; and be there a Manifestation from You; and provide us the sustenance; and none is there better than You to provide the sustenance.
- (20) O our Lord! We have exerted injustice on our souls; hence, if You don't forgive & show mercy on us, then, we would definitely get destroyed.
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- (21) O our Lord! Don't cause us to be with the sinners.
 - (22) O our Lord! Deliver justice between us & our community; verily, You are the best of all to deliver the justice.
 - (23) O our Lord! Do expand the gates of patience on us; and cause us to die being a Muslim
 - (24) O our Lord! Don't test on us the power of this tyrant community; and exonerate us from these disbelievers by Your mercy.
 - (25) O our Lord! You do Know what we do in concealment & openly; and nothing is hidden for Allah on the earth & in the Heavens.
 - (26) O our Lord! Do answer my Duaa.
 - (27) O our Lord! Forgive me & my parents and all the believers on the Day of Reckoning.
 - (28) O our Lord! You do grant us the salvation; and make our affairs completely perfect.
 - (29) O our Lord! We are afraid that lest we should get out of control for ourselves or that we get excited.
 - (30) Our Lord is the Lord Who has shaped everything; and then, guided.
 - (31) O our Lord! We have believed in You; so, forgive us; and show mercy on us; and You are the most merciful among all merciful.
 - (32) O our Lord! Remove from us the torment of hell; verily its torment is bound to get wrapped around; it is the worst abode to stay therein.
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- (33) O our Lord! Grant us the comfort to our eyes from the side of our wives & children; and make us to follow the devout.
- (34) Our Lord is to exonerate us, He is very Appreciative.
- (35) O our Lord! Everything is within the scope of Your Forgiveness & Knowledge; so, do forgive those repenting; and follow Your Path; and save them from the torment of fire.
- (36) O our Lord! And enter them into the Eternal Gardens which You have promised to them; and enter into it those being pious among their fathers, their wives & their offspring; Verily none but You are the most Wise. And save them from the vices; and if You save anyone from the vices on that Day, You have, indeed, showed a mercy to him; and this is the greatest triumph to be achieved.
- (37) O our Lord! Forgive us and our brethren who had entered into the fold Imaan before us; and don't retain any vengeance in our hearts against the believers, O our Lord! None but Yourself are the most leniently merciful.
- (38) O our Lord! We have believed in You and have submitted to You; and all have to retreat to Yourself.
- (39) O our Lord! Don't test the power of disbelievers against us; and do forgive us, O our Lord! Verily, none but Yourself are the most Wise.
- (40) O our Lord! Do complete the Noor (Divine Light) for us; and forgive us; verily You are able to do anything.
- "Subhan Rabbik Rabbil Izz-zati Amma Yasifun v Salamun alal Mur-Salin. Valhamdu Lillahi Rabbil A'alamln."**

***The blessed pillars & the sacred grave
of the Prophet Muhammad (S.A.W.)***



- 1 Pillar of Hannah
- 2 Pillar of Aisha (R.D.A.)
- 3 Pillar of Abu Lubaba (R.D.A.)
- 4 Pillar of Sarir
- 5 Pillar of Ali (R.D.A.)
- 6 Pillar of Wufud
- 7 Pillar of Tahajjud
- 8 Pillar of Mehrabbun Nabi (S.A.)

- 9 Mimbir-Sharif (The holy pulpit)
- 10 The sacred grave of the Prophet Muhammad (S.A.W.)
- 11 Ashab-e-Suffah
- 12 Mehrab-e-Usman (R.D.A.)
- 13 The gate to Baqi
- 14 The gate of Jibrail (A.S.)
- 15 The gate of Nisa (Ladies)
- 16 Riyazul Jannah